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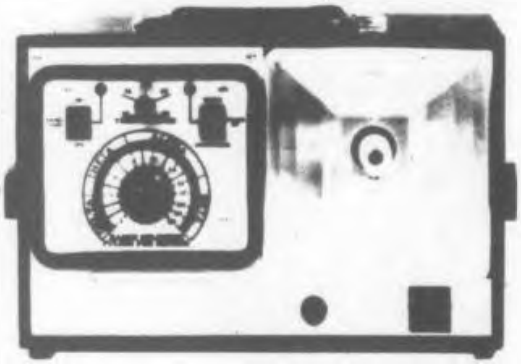
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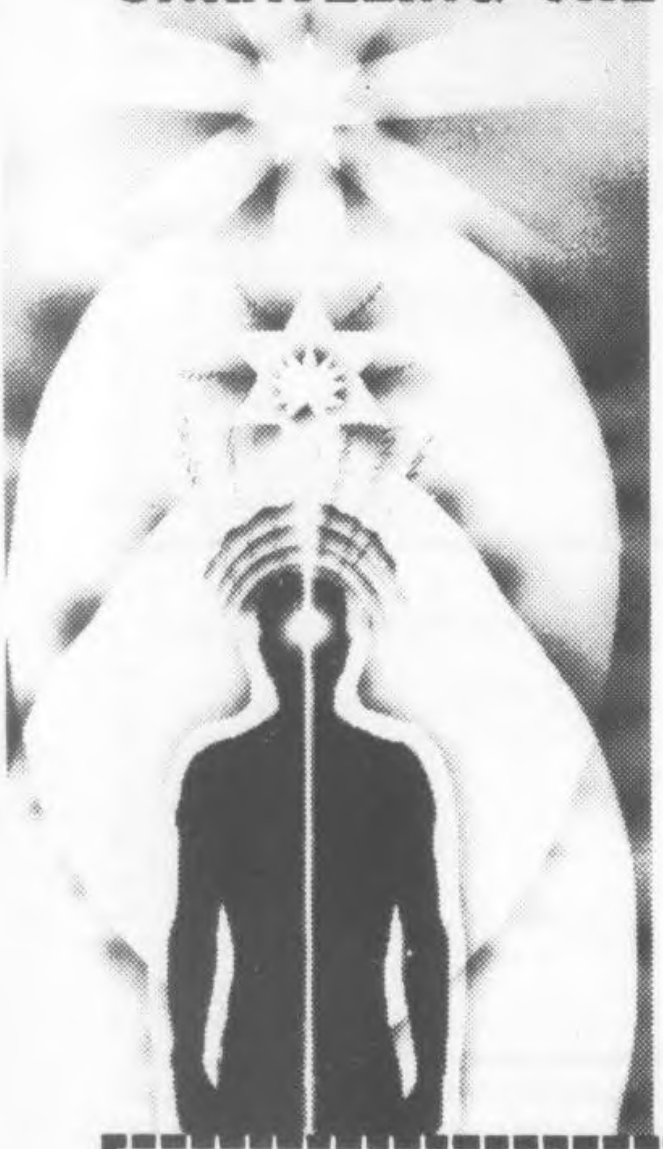
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I SEE BY THE PAPERS



by Curtis Fuller

QUOTE OF THE MONTH

"'I don't know if I'm standing on my head or my heels!' 'Sift the evidence. Which end of you is nearer the ceiling?' said Lord Inckenham."

— P. G. Wodehouse as quoted by Patrick Curry in *Zetetic Scholar*

ANY OF YOU readers who thought (or even hoped) you had heard the last of CSICOP's cover-up of Michel Gauquelin's research confirming some specific peripheral claims of astrology should know that the major portion of the recent Edition No. 9 of *Zetetic Scholar* has a detailed analysis of the incident which goes considerably beyond Dennis Rawlins' article in FATE. Indeed, most of the issue is devoted to "CSICOP and the Mars Effect."

The editor of *Zetetic Scholar*, Prof. Marcello Truzzi, has been a persistent but reasonably balanced critic of paranormal and other unorthodox claims. Professor Truzzi is head of the Department of Sociology at Eastern Michigan University.

For those of you who are new to the controversy, the October 1981 issue of FATE contained the 32-page exposé "sTARBABY" by astronomer Dennis Rawlins of what has variously been called "the biggest scandal in the history of rationalism" and "a tempest in a teacup." In essence Rawlins' article alleged that the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP) had agreed to publish its independent findings of Michel Gauquelin's claims but instead covered up and censored its confirmatory findings. These findings are that world champion athletes are much more likely to have Mars either rising or transiting at the time of their birth than are other people.

An independent analysis of the controversy, published in *Zetetic Scholar*, conducted by Patrick Curry, a British historian of science, concludes that CSICOP handled itself badly and that "Rawlins and Gauquelin are in fact the only two major figures [in the controversy] to emerge with scientific credibility intact."

∞

LOOK TO THE PLANETS

CURRY agrees that the Mars Effect stands corroborated. He also says, "It may even be time to start thinking, at least, about how a genuine planetary effect(s) might come about and what its existence might imply."

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The total work of the Gauquelins (his wife is also deeply involved) over the past 20 years points to highly significant correlations between the positions of certain planets (Venus, Mars and Saturn) and the moon in the 24-hour circle at birth and three behavioral characteristics: (1) high degree of professional success, (2) psychological temperament, as measured on appropriate tests, and (3) a tendency for children to be born at such times as to share or "inherit" the same planetary placements as their parents. The Gauquelins' sample now exceeds 100,000 persons.

Hans J. Eysenck, professor of psychology at the University of London, has conducted independent studies correlating some astrological claims with personality types and he also has found a correlation between personality dimensions and the position of the planets at birth.

All together, an impressive number of national and international authorities who have studied the controversy comment in the issue of *Zetetic Scholar* and in general support Rawlins' article in FATE.

The Gauquelins' research does not support conventional astrology. Michel Gauquelin recently completed a study of the character traits of 2000 successful persons and concluded that no correlation exists between these character traits and the signs of the zodiac under which they were born. Although Gauquelin's studies deflate traditional astrology, they seem to confirm links between the positions of the planets at the time of a person's birth and his future professional career.

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SOUNDING OFF

BARISAL GUNS is the name given to the mysterious sounds resembling the thunder of distant cannon heard in the vicinity of Barisal, a city in South Bangladesh on the Ganges River delta. G.B. Scott, writing in *Nature,* describes hearing the Barisal Guns for the first time in December 1871. When his steamer was moored at night he could hear the dull muffled boom as of distant cannon. Sometimes the reports seemed to resemble cannon from two widely separated opposing forces. He worked in Upper Assam for two years where he heard nothing, but later when he was south of Dhubri, "I think I am right in saying I heard the reports every night.

"I especially remember spending a quiet Sunday in May with a friend at Chilmari, near the riverbank . . . . We were walking quietly when we heard the booming distinctly, about as loud as heavy cannon would sound on a quiet day about 10 miles off down the river. Shortly after we heard a heavy boom very much nearer, still south. Suddenly we heard two quick successive reports, more like horse pistol or musket (not rifle) shots close by. I thought they sounded in the air about 150 yards due west of us over the water. My friend thought they sounded north of us. Our boatmen . . . pointed south!"

Establishment scientists have tended to doubt the existence of these sounds until fairly recently. Today their existence has been confirmed but there is considerable controversy over their cause.

Last spring an argument erupted in the pages of *Science* between Thomas Gold and Steven Soter of the Center of Radiophysics and Space Research at Cornell University on one side and Donald J. Stierman of the Department of Earth Sciences, University of California at Riverside, on the other.

Gold and Soter believe the mysterious booming sounds have at least two causes. They know that earthquakes are frequently accompanied by loud noises but in many cases no earthquakes can be felt. However, the two men believe that the sounds can be caused by earthquakes too weak to be felt.

Gold and Soter also propose a second explanation — the release far underground of high-pressure gas. They say earthquakes sometimes are preceded or accompanied by radon gas increases; by sulfurous smells, by "dry fogs," by bubbling in rivers, lakes or the sea, mud volcanoes, flames from the ground and the like.

Stierman, on the other hand, asks why it is necessary to bring in theories of gas eruptions when the earthquake hypothesis covers everything.

In any case, science no longer doubts the reality of mysterious booming sounds, of the Barisal Guns or of the loud noises that periodically plague parts of our own country but are denied by the hard of hearing.

∞

A PROBLEM OF HEARING

IN THE PAST claims of widespread loud booming noises often have been considered so preposterous that the people who heard them were thought to be candidates for a mental institution — along with those persons who hear voices.

Consider the case of Sally Crowley of Boulder, Colo., who has been plagued

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by noises since August 1980. They sounded to her like the rumble of an idling truck. In March 1981 a newspaper reported Sally Crowley's complaint. Soon she was receiving dozens of letters and telephone calls from people in Boulder, Denver, and places as distant as Tucson and Salem, Oreg., saying they were plagued by similar similar noises.

Robert Grummel, a retired air force officer, thought idling planes at Stapleton International Airport, Denver, might be responsible. Since the noises were keeping him awake he drove to Stapleton at 3:00 A.M. but found no idling planes. Phil Brittin of Boulder thought the noises he was hearing must be from a diesel train idling but a 3:00 A.M. trip to the east side of Boulder showed the trains were making a different kind of sound than the one that was bothering him.

Fortunately for everyone's sanity, the Solar Energy Research Institute confirmed the existence of these low-frequency sounds which are about 45 hertz and 50 decibels. SERI loaned a sophisticated frequency analyzer to Jim Foch of the Colorado Noise Technical Assistance Center and Foch recorded a series of controlled frequency tones which he played for Sally Crowley. She identified tones similar to those she was hearing and instruments identified their frequency, although apparently the people operating the instruments couldn't hear the sounds themselves. At this writing the source of the sounds is not identified but Sally and the others at least know that they are hearing something very real.

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SPOON BENDERS

William R. Wineke, a reporter for the *Wisconsin State Journal* in Madison, Wis., is convinced that Masuaki Kiyota, the 19-year-old Japanese youth who claims to be psychic, has the ability to bend spoons paranormally. Kiyota accompanied Walter Uphoff and his wife Mary Jo, psychic investigators, to the *State Journal*'s offices to perform the experiment.

Wineke's report says the young Japanese took a soup spoon from the newspaper's cafeteria, rubbed his fingers over it briefly and then "twisted it like a pretzel."

"Some say the psychics use fake spoons. Others accuse them to bending the metal so often that metal fatigue develops. But Kiyota didn't use a fake spoon," Wineke wrote. "He used a spoon grabbed at random from the cafeteria. And he didn't bend it 200 times to cause metal fatigue. He just rubbed it with his finger, all the time staring into space and fighting to keep his eyes open. And he didn't bend the spoon in half. Anyone with a supergrip might possibly do that. What he did was to twist the spoon so that the bottom of the handle faced up and he did it with his finger while a reporter watched."

Wineke said the *State Journal* still has the spoon and "no one on the staff can untwist it."

We published a detailed report by Walter Uphoff on his work with Masuaki Kiyota in the January 1980 issue of FATE as well as a critical response by another investigator, Mike Hutchinson, who took issue with Uphoff's assertions (May 1980 issue). A book on *The Metal-Benders*, written by British physicist John Hasted, was given a highly

critical review in the October 1981 issue of the *Journal of the Society for Psychical Research*. Criticizing the author's methodology, reporting and inadequate safeguards against the possibility of fraud, reviewer W. Byers Brown called the book "disappointingly inconclusive" as a contribution to the literature of psycho-physical research.

The debate on metal bending seesaws — now you see it, now you don't — and at present is far from settled.

∞

KIYOTA DEMONSTRATES

THE UPHOFFS are sponsoring a three-day seminar at the Sheraton Inn, Madison, Wis., August 6 to 8, 1982, at which Masuaki Kiyota will demonstrate his metal bending. Two young American "metal benders" will also demonstrate.

The theme of the conference is "Healing Modalities, Psychic Phenomena and Survival Evidence." Speakers include Prof. Otto Schmitt, University of Minnesota biophysicist; Dr. C. Norman Shealy, founding president of the American Holistic Medical Association; Dr. Berthold Eric Schwarz, psychiatrist and psychical researcher; Harold Sherman; and Larissa Vilenskaya, former Soviet healer and parapsychologist, and Rose Gladden, the English healer.

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GHOST IN THE MINE

LAST MARCH Stephen Dimbleby, a 23-year-old coal miner of Rotherham, England, vowed never to go underground again and has now taken a surface job which pays one-third less than his former weekly earnings of $271. Stephen says he met up with the faceless figure of a miner killed 14 years ago and he doesn't care to meet him again.

The encounter occurred in an old roadway reopened to gain access to a new coal face half a mile underground, according to an Associated Press report. Dimbleby said the figure had no eyes, nose or mouth and wore a vest, grubby shirt and square helmet.

Dimbleby "ran screaming into the arms of his boss," the English news agency Press Association states. A spokesman for the state-owned National Coal Board added, "He certainly was very frightened and he is not a man given to be nervy or panicky."

Modern miners wear bright orange coveralls and curved helmets. The dispatch we have did not date the square helmet described by Dimbleby, nor did anyone else see the ghost.

The mine has continued to work normally without Dimbleby.

∞

HAUNTED DENTIST

THERE'S a dentist in Bavaria who is haunted by a voice, according to the English *Guardian,* in a dispatch forwarded through a radio news service. Unfortunately the service doesn't give us the man's name. But the story goes that up to 90 times a day a "raspy, disembodied voice coming out of the telephone, washbasin and lamps has been

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swearing at him and interrupting his conversations with patients."

Investigators say they are baffled and can't find any cause. If the voices turn out to be created by a technical genius it will probably be an ex-patient who became frustrated while trying to answer the dentist's questions with both the dentist's hands in his mouth.

∞

SOUND OF FOOTSTEPS

IN CALNE, Wiltshire, England, the Masonic lodge building, called St. Edmund's lodge, is haunted, or so the members of the lodge believe. St. Edmund was the patron saint of the monks who formerly owned the monastery which gave the Freemasons their lodge name.

According to *Masonic Square* magazine of London, the Masons believe that their lodge building probably is haunted by the ghosts of the long-dead monks. When the Masons began their remodeling of the building the night watchman heard footsteps repeatedly but never was able to see anyone in the glow of his flashlight. When he investigated the noise more carefully, he decided it was coming from behind an old brick wall. The wall was knocked down, revealing a flight of stone steps that led downward into a tunnel over 100 yards long that was blocked with debris. A similar tunnel was discovered leading from the nearby church; it also was blocked. The tunnel has not been excavated but is believed to have collapsed about 1710 when a school was built over it.

Nonetheless, sometimes when St. Edmund's lodge is in session the sound of footsteps is heard coming from the cellar and one brother claims he saw a hooded figure going down the steps into the tunnel.

∞

NEANDERTHALS LIVE?

DOES Neanderthal man still exist in isolated enclaves in Outer Mongolia? Perhaps, says Myra Shackley, a lecturer in archaeology at the University of Leicester, England, who has written a book on the subject, *Wild Men*, to be published in England late in 1982. Dr. Shackley says she has gathered "an impressive body of evidence" that is difficult to disregard. She also recently proposed her theory in the respected archaeology journal *Antiquity*.

According to a review of Shackley's



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Antiquity article in *New Scientist*, she is "only half-skeptical" about the possibility that Neanderthal-like humans survive from the Ice Age in the high mountains of southern Russia and Mongolia.

Anticipating criticism for publishing Shackley's article, Glyn Daniel, editor of *Antiquity*, wrote, "We think that Dr. Myra Shackley deserves a hearing. . . . She has put together much sound evidence for the existence of 'Almasti'" (the name given to the officially nonexistent Neanderthal-like people in Mongolia).

Shackley is careful to state that the "Almasti" are not to be confused with the yeti or abominable snowmen of the Himalayas or with any other large, hairy, apelike creatures about which rumors continue to come from Central Asia — the most recent from Chinese expeditions to remote regions of north-

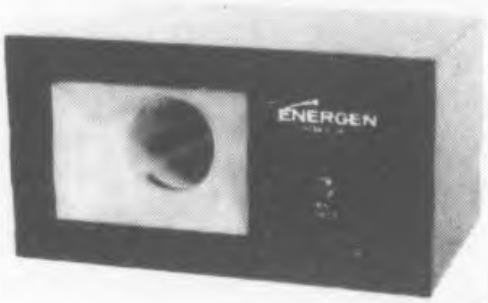
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ern Hubei province. She has visited the supposed homeland of the "Almasti" and in 1979 did archaeological fieldwork in the Altai Mountains.

Shackley is proposing that the Neanderthal remnants, if they exist, survive in small populations in the most remote regions. She argues that there are not only numerous sightings, some very recent, of "Almasti" by scientists and herdsmen in the huge area, but she finds Mousterian types of flaked stone tools up to the limits of permanent snow cover. Some of the tools appear to have been made quite recently, reports Shackley.

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MIAMI TREE WEEPS

LAST Good Friday 91-year-old Alfredo Varona, a member of the Cuban exile community in Miami, rubbed sap in his eyes from a freshly pruned sea grape tree which stood in front of an apartment building on a residential street in an area called "Little Havana."

Alfredo Varona, so the story goes, was almost totally blind because of cataracts. "I took a cotton and soaked up some of the water from the tree and put a few drops in my eyes," Varona said. "Three or four hours later, after dinner, I took my glasses off. I was shocked. I could see without them. I could distinguish everything. Nothing was a blur."

When the news got around so many people tried to approach the tree that police had to close off the street. Maximo Govea Diaz, 72, claimed a piece of the bark enabled him to see despite glaucoma and cataracts. Mercedes Careaga drank water from the tree and said it cured her arthritis. Two women claimed they saw an apparition of Cuba's patron saint, the Virgin of Charity, in the bark of the tree. Alongside the saint, they said, a streak of blood and a crucifix appeared.

"You have to look at the tree a long time," said Mrs. Diana Cossio, one of the witnesses. "A very long time."

But that was before disaster overtook the tree. Soon the hundreds of people crowding about began stripping its trunk of bark, breaking off its limbs. Before long only stubs of the biggest branches remained. Then three men came with a chain saw and sawed down what was left of the tree, cut it up into chunks and sold them to believers for $1.00 a chunk.

The same thing happened in the Aesop fable about "The Goose with the Golden Eggs."

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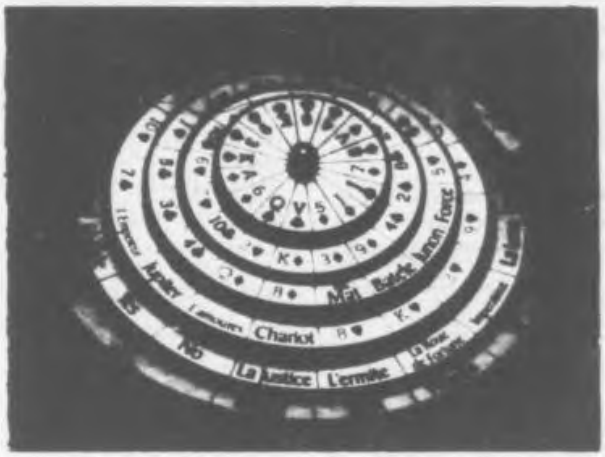
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ALABAMA TREE CRIES

WHILE A sea grape tree was weeping in Miami a large pecan tree was crying in Alabama. The Associated Press sent a reporter to Needham, Ala., hunting for the "crying tree." Along a dirt road the reporter found Needham and a cardboard sign in a driveway that read "12 and up — 50 cents."

"Clustered around a large pecan tree out front, a group of middle-aged women took turns holding a long white rubber tube to their ears. Through the tube they heard a rhythmic crying that's been coming from somewhere inside the tree for going on three weeks now. The sound is low and muffled but there's no denying the tree does cry," Associated Press reported.

Linnie Jenkins, who collects admissions, sat barefoot in an armchair and explained that the tree began to cry on April 12 and that at first she thought her dog Arthur was making the sound. When she told neighbors about it word got out and people began to crowd in to listen. Linnie decided to start charging admission.

One man commented, "Lots of things gone on up there. I think it's haints."

But Linnie Jenkins isn't afraid. She wouldn't care if the crying stopped but would like to know what makes the tree cry before it does stop.

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TALKING WITH DOGS

CALIFORNIA seems to be national headquarters for persons in telepathic communication with animals.

Rich Tosches of United Press International took his large black Doberman-Labrador mix to call on an El Monte, Calif., woman named Beatrice

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Lydecker who claims to be able to read dogs' minds. "Okay, read Maxwell's mind," Tosches invited Lydecker.

It happened that a "horde" of dogs was barking and growling outside as Tosches asked the question. "All these other dogs remind him of one, or maybe two, small obnoxious dogs near his house," Lydecker said.

"He's thinking of how he dislikes those little dogs and how he'd like to get at them through the fence. There's a strong feeling of aggression coming from your dog and it's directed towards that dog, or dogs, that are really tiny compared to himself."

Score one for Beatrice Lydecker. It turned out that two small obnoxious dogs do live across the street from Maxwell and the dog hates them because when he was a pup one of them bit him on the snout.

And in Gardena, a suburb of Los Angeles, Norma Meyer of the Copley News Service visited our old friend Fred Kimball,* now 76, who also says he reads animals' minds. Meyer didn't come away with any evidential material but did hear some fascinating stories from Fred — such as the time a vet diagnosed a cat as having cancer but Fred talked to it and learned it had swallowed two pieces of cork. He still has a thankful note from the woman whose cat didn't have cancer.

* See "Fred Kimball, Animal Mind Reader," by Gina Cerminara, March 1964 FATE.

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THE SHROUD COINS

A DUKE University professor believes he has additional evidence supporting the authenticity of the Holy Shroud of Turin, reputed to be the burial cloth of Christ.

Early in April Alan D. Whanger, a Duke psychiatrist who studies the shroud as a hobby, said that he has developed a photographic technique showing that coins placed on the eyes of the dead man in the image dated somewhere between 29 A.D. and 70 A.D.

Whanger says he uses a polarized light system to study what appear to be coins. He says that the coin over the right eye is a Pontius Pilate coin struck in A.D. 29 and that he and his wife Mary, using a computer-enhancement process, have counted 74 points of "congruence" between a genuine Pontius Pilate coin and the image. Especially convincing to him are the letters "Tiberius Caesar" around the margin of the coin and an astrologer's augur like a shepherd's crook on its face.

Whanger's evidence, if true, would



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confirm the claim of Father Francis J. Filas of Loyola University, Chicago, who also has claimed to see the coin images on the shroud. Father Filas supplied the original coin used by the Whangers in their comparative analysis.

∞

WHAT, NO AARDVARK?

RON JACKSON, curator of the Atlanta zoo, says there are no anteaters in Georgia outside zoos. But Michael Lomax, chairman of the Fulton County commission, believes that an anteater is what he saw in his backyard one day recently.

"That's what it looked like to me," Lomax said. "I know I saw this dark brown thing with a long trunk in front and it was doing something on the ground."

Lomax hurried back inside his house and called the Fulton County Humane Society which in turn called the county animal control unit but the animal was not captured.

At the time Lomax was sure the animal he saw was an anteater. Later he admitted he was beginning to question his own eyes.

What was it Mr. Lomax saw? We don't know but his report is typical of the sort of incident that occurs hundreds of times every year.

∞

MOVING BACKWARD

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Paloma on the desolate central coast of Peru, joint American and Peruvian teams have uncovered what may be the first settled village in the Americas. Although the site was discovered nearly 10 years ago it has only recently been dated by a team of archaeologists under Dr. Robert Benfer of the University of Missouri at Columbia. The earliest inhabitants ate maize, peanuts, squash and peppers. Because the climate is dry the remains are so well preserved that even the contents of intestinal tracts can be identified. Also bone fishhooks, cord fishing line, fishnets, projectile points and coarse textiles have been found but no ceramics. By contrast the oldest known village in Eurasia in the Zagros mountains of Iran is about 10,000 years old. Man has made a lot of progress —in some ways — over the past 10,000 years.

10,000 years old: A campsite of prehistoric hunters — the first land-based living site of the paleo-Indians in Florida — has been discovered near Tampa. More than 900 artifacts have been recovered, including spear tips, hand-sized axes and scrapers.

11,000 years old: At Aziscohos Lake, Maine, a paleo-Indian site complete with hearth and thousands of stone tools has been excavated in a dry lake bed. Richard Michael Gramly of the Maine State Museum, supported by the National Geographic Society, has uncovered more than 13,000 stone artifacts, including spear points, knives, scrapers and wedgelike chisels. It is believed the hunters camped in the very shadow of the withdrawing glaciers.

20,000 years old: Primitive tools discovered near the bones of a mammoth in the Nevada desert may prove that

EYE OF NEWT IN MY MARTINI

(A Certified Public Accountant Turned Occultist Tells Why & How)

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man was here at least 20,000 years ago, according to Billy Clewlow, a private consultant who is former chief archaeologist for the UCLA Archaeological Survey. The mammoth belonged to a giant species, standing 15 feet high. Along with its remains were two crude stone scrapers and nearby were two dozen other artifacts. Tests have been run on one of the mammoth's teeth but the expedition members are cautious about its age because some bones and teeth tend to date older than they really are, according to Don Tuohy, curator of anthropology at the Nevada State Museum, which cosponsored the dig.

150,000 years old: A suggestion made by Dr. William Irving of the University of Toronto in a brief written report, read by Dr. Maxine Kleindienst, one of his associates, at a symposium on "Early Man in the New World," is that man could have existed in the New World 150,000 years ago. The unscheduled presentation before the Society for American Archaeology set members on their ears and Dr. Richard Shutler, Jr., of Simon Fraser University, who chaired the symposium, said the report is being greeted with 99 percent skepticism, although Irving is a respected researcher. The report is based on the finding of bone tools in Old Crow's Flats, Yukon Territory, and their association with the remains of a particular kind of lemming that is now extinct.

1.4 million years old: New finds in Kenya appear to push primitive man's use of fire back by almost a million years from the previous generally accepted site in Choukoutien, China. The finds include primitive stone tools and the evidence of fire on pieces of baked clay found in close association with the tools and animal bones.

2.5 million years old: Tools believed to be at least 2.5 million years old have been found with fragments of animal bone at an ancient campsite at Hadar in the desolate Afar region of northeastern Ethiopia. They consist of 48 stone cutting flakes, some of them razor-sharp, and three fist-sized "choppers."

These finds were made by a French-American team and the dating is supported by the fact that the rock strata in which the artifacts were found was situated immediately above a volcanic ash horizon dated at around 2.8 million years ago, according to Don Johanson of the Cleveland Museum of Natural History, who has made sensational finds in the area.

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TRANSCENDENTAL Meditation increases the average flow of blood to the brain by a dramatic 65 percent more than does relaxation, according to researchers at the University of California-Irvine Medical Center. It is suggested that this effect may explain in part the role meditation plays in improving mental performance. One researcher suggests that, like runners, meditators may experience a sense of well-being because of this enhanced blood circulation. The study seems to support claims that meditation is different from a sleep state, as has been claimed.

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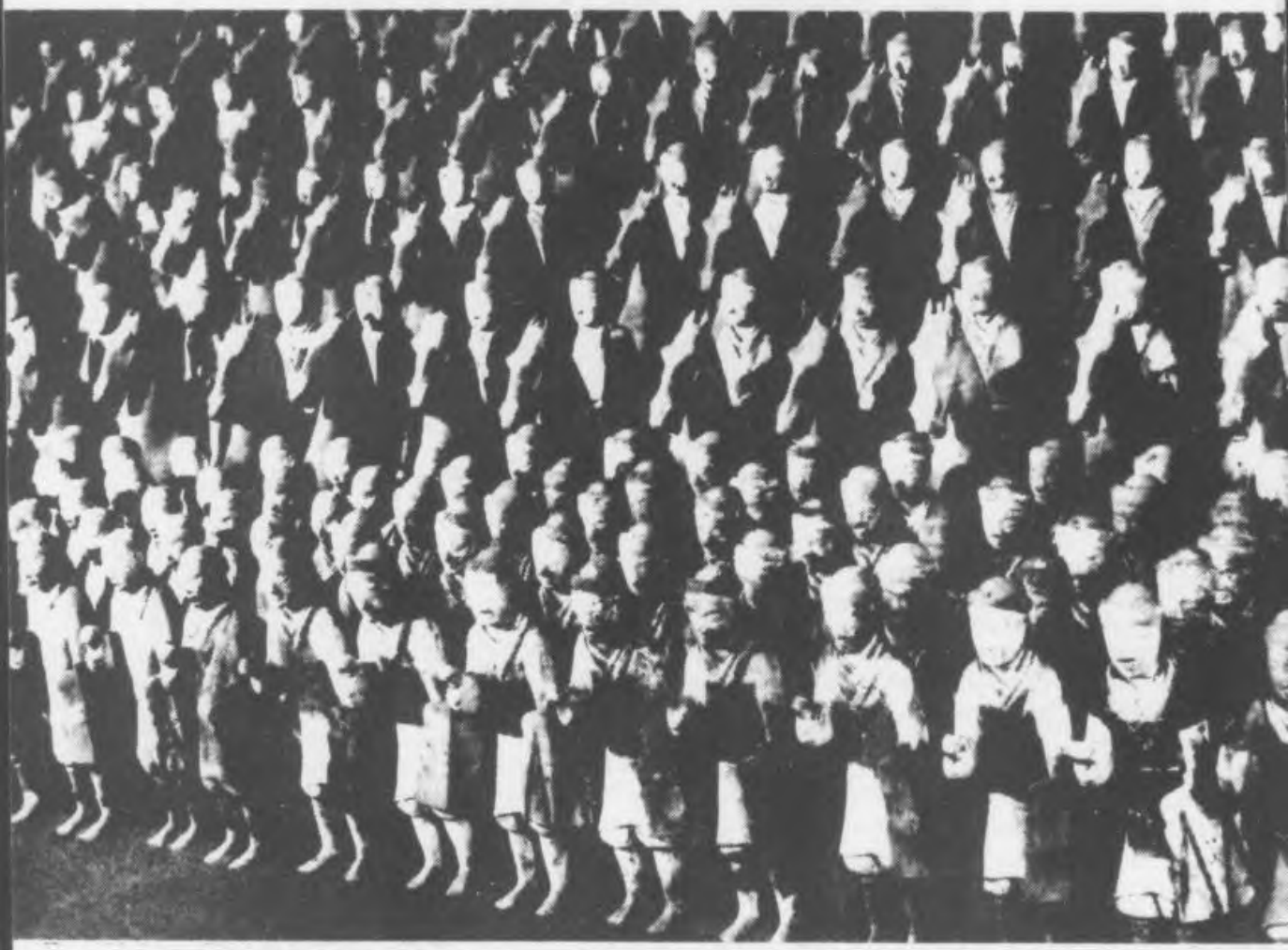
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ARMY FOR THE AFTERLIFE



Archaeologists searching near First Emperor's vanished capital were astonished to find thousands of expertly-sculpted clay "warriors," their colors still bright.

The First Emperor of Qin, fearing his enemies after death

as in life, needed a monumental bodyguard.

By Harvey J. Berman
United Press International Photos

THE RULER who unified China for the first time in the Second Century B. C. — the mercurial First Emperor of Qin — was a monarch of many moods, too many for his hard-pressed and harassed court to comprehend. Which was unfortunate, for those who failed to read correctly the potentate's mind and gauge his whims often paid with their heads on a well-worn execution block.

One day a thief who had purloined a bag of rice to feed his starving family was dragged before the throne. Unaccountably, the emperor listened intently to the man's tale of woe, then burst into tears. Instead of meting out the traditional punishment for thievery — cutting off the culprit's right hand — on that particular day the First Emperor opened wide his storerooms of rice, not only for the hapless thief but for a hundred others.



Mounted soldier is unique. None of the 7500 figures so far recovered from the Han Dynasty tomb resembles any other.

The magistrate who had originally tried the coolie didn't fare nearly so well. He was summarily dismissed from the court and packed off as a common laborer to one of the remotest and most desolate provinces in the empire.

Yet on another occasion the Emperor's reaction was directly the opposite. A shoplifter was brought before him for stealing a gold trinket from a goldsmith, also to buy rice for his family. This time the steely-eyed First Emperor was totally unsympathetic. He listened stonily to the man's account of the theft and had him executed on the spot as an object lesson.

Unchallenged at 38 years of age, the First Emperor of Qin (pronounced chin) ruled a vast stretch of Asia from his opulent pleasure palace at Xi'an (Sian), his magnificent capital city. To safeguard his sprawling, vulnerable realm from "barbarism" at the gates, the monarch ordered the sealing and raising by several inches of the Great Wall of China, until then little more than hundreds of flimsy, widely separated breastworks and ramparts. No matter that it cost countless thousands of lives and drained the Imperial treasury. The orders were carried out with dispatch.

When the First Emperor awoke in a sweat from a frenzied nightmare in which his feudal lords overthrew him and fed his dismembered body to the dogs, he took immediate action. He wiped out Chinese feudalism in his time with a single stroke of his brush.

He also endowed China with a uniform (albeit harsh and authoritarian) code of law, a unified monetary system, an ordered plan of weights and measurements and its first cohesive written language. Vestiges of these and more survive today in the People's Republic of China.

On a pilgrimage to sacred Mount Xiang, the potentate was thwarted by a sudden squall. He fulminated wildly, thundering revenge against an inconsiderate nature which defied his supreme authority. More than 3000 convicts were recruited from the Empire's overflowing prisons to hack down Xiang's verdant forests and paint the scarred mountain a fiery red, the color worn by prisoners.

Despite his omnipotence, it seems that the First Emperor was obsessed with death. At first he sought frantically to fight it off by uncovering the secret of eternal life. He scoured his empire and consulted with countless mystics and occultists to no avail. Hundreds of apothecaries were then assigned the task of compounding an elixir of youth — again without success.

Frustrated in his attempts to buy, beg, borrow or steal immortality, a terrified First Emperor at last resigned himself to the fact that he was indeed a mere mortal and would someday die. He must have protection from his many enemies in his afterlife. Consequently, his frenzied efforts to find eternal life were redirected to achieving maximum security from those who would harm him in his grave.

In 1975 flabbergasted archaeologists searching for ancient artifacts near the ruler's vanished capital city suddenly came upon some of the results of his futile — yet monumental — undertaking. And they are still unearthing fresh wonders. To shield himself from his foes after his death, it appears, the First Emperor created an imperial bodyguard the size of an army.

This ghostly army represents an unbelievable feat for its time or any time. The First Emperor pressed into service the foremost artisans of his realm to craft more than 7500 life-sized warriors with horses and battle equipment which would surely survive any assault down through the ages. Every warrior, every horse was painstakingly sculpted in clay, painted in garish colors and equipped with genuine chariots and weaponry of the period. The stupendous palace guard was then entombed for time immemorial in a maze of superbly constructed concrete vaults not far from His Imperial Majesty's own massive, ornate mausoleum.

One vault, designated Pit No. 1, stretching 600 feet in length and 210 feet in width, is subdivided by a network of winding corridors. These corridors alone contain nearly 6000 exquisitely crafted pottery figures. It's obvious that the First Emperor himself ordained the defensive positioning of these silent sentinels. They are arranged in complex military phalanxes like those used by the potentate's powerful armies during his reign.

A formidable force of fierce-looking bowmen, arrows at the ready, stands to the east. During the Emperor's rule, they would have been the first to go into action. To the rear are two files of archers. One faces forward, in position to lead a devastating counterattack against marauders; the other faces outward, placed to repel any flank attack.



Shield-bearing warrior is one of many thousands in army which also includes dancers, musicians and charioteers.

The main body of the Emperor's bodyguard is deployed between the bowmen and the archers. Arm to arm in nine long columns stand 36 files of infantrymen. Other infantrymen, not deployed in phalanxes, are led by beefy charioteers, backstopped by swordsmen, aboard fleet chariots pulled by amazingly lifelike horses. Three rows of armed infantry, carrying spears or swords, bring up the rear of the main battle force.

Another vault north of Pit No. 1 shields close to 1500 soldiers and horses. Archaeologists conjecture that the First Emperor designed this as a mobile reserve to be thrown into battle as needed anywhere along the line.

A small third pit, well behind the other two, contains only 68 sculptures. Most of these stand at least six feet, five inches tall, thus towering over the warriors in the other vaults. Also, they wear impressive beards and are meticulously coiffured. Their dress, insignia and general aspect attest that they were probably commanders of the Emperor's guard.

A fourth pit nearby is ready for occupancy — but it is empty. Is it possible that the First Emperor of Qin joined his ancestors before his grandiose plans for protecting himself in his afterlife were fulfilled? Experts think so.

Aside from sheer numbers, several other factors make the potentate's bodyguard a truly remarkable artistic triumph and a significant archaeological find.

For example, none of the 7500 warriors and horses recovered to date are identical. His Imperial Majesty's army certainly were not stamped from a set of common molds. Each member — man or beast — was crafted individually. They do have something in common, however. They were sculpted by pottery-making techniques known in ancient Qin but which have been lost forever in the intervening centuries.

Each sculpture was produced with coils of rough grey clay. Arms, legs, heads, ears and other features were crafted separately and linked to a hol-

lowed-out torso with tubular clay strips. The entire figure was then thinly coated with a fine quick-drying clay and fired at extremely high temperatures. Next it was painted, given the piece of battle equipment it still clings to tenaciously today and allowed to dry.

Every member of the Emperor's army has the broad forehead, angular eyebrows and high cheekbones of the Oriental. Their hairstyles vary and feature many different braids and topnots. Their eyes, perhaps, most reflect the care and skill with which the potentate's artisans went about creating this afterlife guard. They have been so painstakingly sculpted that the eyeballs seem mobile as they press against the eyelids.

Whether or not the ghostly army did indeed protect the First Emperor of Qin in his afterlife, we'll never know, but one thing we do know. The supreme ruler of the first unified China left a heritage that provides modern man with fresh insight into the mores, beliefs and crafts of his Eastern ancestors.



LOST PURSE RECOVERED INTACT — ALMOST

LINDA CASEY of Denver, Colo., who lost her purse July 13, 1976, got it back two years, a flood and a forest fire later.

Mrs. Casey and her family were camping in Arapaho National Forest when a hailstorm forced them off the mountain. In her hurry she left her purse.

A fire fighter found the purse in October 1978. It was dangling from a tree branch in the middle of a 400-acre forest fire which lasted almost a week. The purse was somewhat worn from two winters of exposure and it bore tooth marks.

Officials of the United States Forest Service theorized that a small animal probably had hidden the purse in the tree. The critter did not disturb Mrs. Casey's contact lenses, keys or credit cards.



SPHINX NEEDS FACELIFT

THE LION'S body of the sphinx is firm but its human face is showing the effects of more than 4500 years of sandstorms, scorching days and chilly nights. Its nose has been missing for centuries, its left eye is sagging and the entire left side of the face is distorted. But art and restoration experts are sharply divided on the method of treating the time-honored patient which stands outside Cairo near the Giza pyramids.

"The sphinx is sick," according to a report in the Egyptian daily newspaper *Al Akhbar*. "Unless the right medication and treatment are applied the neck could give in."

It has been about six years since the sphinx received neck braces and a facelift — an injection of barium pigments were used to strengthen the neck and head.

"It badly needs another shot," said Zahi Hawass, pyramid inspector for Egypt's Department of Antiquities.

Another expert advocates growing trees around the 65-foot monument to create a windscreen.



With her "magic hands" psychic Dzhuna Davitashvili has treated a number of prominent Soviet citizens, the most notable of them President Leonid Brezhnev (Novosti photo).

RUSSIA'S SUPERHEALER

Spectacular feats credited to popular wonder-worker spark intense controversy over nature of psychic phenomena.

By Martin Ebon

SLENDER, dark-eyed Dzhuna Davitashvili has been officially acknowledged in the Soviet press as the "miracle healer" who cured ailing President Leonid Brezhnev about three years ago. In the spring of 1981 the weekly magazine *Ogoniok*, published by the Communist Party daily newspaper *Pravda,* carried an article about her "magic hands" and established her superstar status in Moscow where she has treated top entertainers, academicians and high Communist Party officials.

The emergence of the glamorous healer from the southern Republic of Georgia — whose actual name is Evgeniya

("Dzhuna" is a popular abbreviation) — has added new fuel to the flames of controversy about parapsychology in the Soviet Union. Traditional Marxist doctrine opposes "religious superstition," "mysticism" and "idealism" in phenomena ranging from telepathy to the alleged extrasensory powers of "wise women" in remote villages. On the other hand, a scientific, purely "materialistic" examination of such phenomena has been advocated by open-minded (or opportunistic) persons at virtually all levels of Soviet society including psychologists, military researchers and even scientists within the ubiquitous KGB, the committee for state security.

Dzhuna Davitashvili's popularity has provoked a wide range of reactions. Some people swear by her healing powers with unbridled and seemingly uncritical enthusiasm. Others are cautious in their endorsement of her gifts, while official medical groups turn up their noses at her alleged success. Lacking so far are carefully planned, monitored and analyzed experiments to test her "magic hands" — and this is true throughout Soviet parapsychology.

Twenty years ago, the godfather of modern parapsychology in the USSR, Prof. Leonid L. Vasiliev (1891-1966), then head of the Department of Physiology at the University of Leningrad, was planning a scholarly journal to publish research on parapsychology ("biocommunication"). But no such academically solid periodical came into existence and the lack of it has perpetuated the secrecy, infighting and confusion that mark Soviet parapsychology today.

Thus Dzhuna Davitashvili's exploits have been reported in daily and weekly papers, some quite prestigious, but not in academic journals. Testimonials to her success have appeared in popular magazines such as *Technology for Youth* which are not subject to the prepublication censorship or "guidance" accorded strictly official publications. While rumors of her treatment of party chief Brezhnev remained unconfirmed until recently, officials admitted that Minister of Public Health Boris V. Petrovsky and Nikolai K. Baibakov, director of Gosplan, the central planning board, are among the healer's satisfied patients.

All this didn't happen overnight. Davitashvili's early years helped prepare her for her current prominence. Her last name immediately identifies her origins as Georgian. (The most prominent Soviet leader of this century, Joseph Stalin, was a native of Georgia. He was born Iosif Vissarionovich Dzhugashvili and adopted his last name to reflect his "steely" nature.)

Dzhuna first attained a measure of prominence in Tbilisi (Tiflis), the Georgian capital, a much livelier city than dour Moscow. Bordering on the Black Sea, Georgia has a Near Eastern or Mediterranean ambience which expresses itself in everything from food to films. The adventurous girl left home at the age of 14 and worked in Tbilisi for several years servicing a projector in a cinema and then as a waitress. Her healing education began when she became a masseuse in a hospital. Here she first showed a gift we might compare to laying-on-of-hands. Patients whom Dzhuna treated began to report that symptoms of arthritis, neuralgia and sciatica suddenly disappeared. However, while Dzhuna is one of the 25,000 Assyr-

ian Christians in the USSR, she gives no indication that she identifies her healing gift with a religious conviction.

According to the West German magazine *Der Spiegel* (September 22, 1980) Davitashvili continued her medical education, gaining certificates at a People's High School in Tbilisi and a clinical psychology institute where she worked as a nurse, masseuse and medical aide.

Her next position was at a Polyclinic for Railway Employees and from there news of her healing powers soon spread. As a result, even seriously ill patients managed to leave other hospitals to obtain Dzhuna's ministrations. She attracted such a following that one local Communist Party functionary cautioned against exaggerated enthusiasm for a "new [healing] Mecca."

Reflecting the relative open-mindedness of Georgian academicians, one professor at Tbilisi's Institute for Physiology has been quoted as claiming that his electrical instruments proved too weak for the bioelectrical energy emanating from Dzhuna. His recording devices hit the optimal points on their scales when measuring Dzhuna's powers. This kind of report irritates Western parapsychologists because it lacks even the minimum data needed to evaluate its accuracy. What kind of equipment did the experimenter use? How did he apply it and what in fact was he measuring? No specific account of Dzhuna's healing performance under laboratory conditions has thus far been published.

Leon Kolodny, a reporter who has previously covered such parapsychological experiments as a Moscow-to-Leningrad telepathy transmission in 1967, provided an enthusiastic portrait of Davitashvili in *Komsomolskaya Pravda* (August 16, 1980), the Communist Youth newspaper. He wrote that as a child in the Kuban region of the USSR "she heard not only the rustling of leaves in the wind but other sounds, as though a tree were an orchestra and each flower a singer."

Obviously much taken with the glamorous Dzhuna, Kolodny said that she is able to see "a radiance over the heads of people. . . . When there are a lot of people in a room she sees a rainbow hanging over them. If you look at an ordinary black-and-white photograph of Dzhuna, you will see light emanating from her hands and a radiance over her head."

That's about as close as a Soviet reporter can come to discussing a halo-like phenomenon, something of a Kirlian effect, recorded by a standard camera.

Kolodny was so impressed with Davitashvili that he reported, with awe, her ability to "heal" a bouquet of wilted roses. "You may believe me or not, as you like, but the scent of roses flowed toward me as if Dzhuna had opened a bottle of perfume. Then, one after another, the rose petals began to open."

How had Dzhuna done this? By passing her hands over the flowers, just as she does over her patients.

Next, Dzhuna engaged in a psychokinesis (mind over matter) experiment. She held her hand over an empty cigaret box and as she raised her hand "the box rose with it," Kolodny reported. A moment later the healer told Kolodny that she saw a yellow and blue light over his head. "I think you have a headache," she said.

"This was correct," Kolodny wrote.

"She passed her hands over my head lightly. I felt a faint breeze and the headache stopped."

Davitashvili originally came to Moscow from Tbilisi as the protege of a Georgian film producer, Otar Ioselini. When Craig Whitney, Moscow correspondent for the *New York Times*, reported her popularity (May 29, 1980) he noted that she was "besieged by patients unable to obtain satisfaction from the public health system. . . . Russians complain that they can get treatment in hospitals only by bribing nurses and doctors, that medicine prescribed . . . turns out to be unavailable in pharmacies and that patients have to wait for hours for treatment in neighborhood clinics. But they willingly line up in front of the apartment where Miss Davitashvili stayed."

Soon after Kolodny interviewed her Davitashvili had to give up working from her apartment. The crush of would-be patients was great, her waiting list was unmanageable and applicants seeking help had to be screened. She moved to a Moscow polyclinic where she now sees patients. These facilities have given Davitashvili semi-official status. Whitney reported that her fee was $375 for a prominent client. He quoted one prospective patient who expressed concern over the healer's status and affluence: "I worry about her. What if she doesn't pay income tax on her fees? They'll make her stop practicing."

Patients credit her with prompt psychic diagnostic insight. One, a writer, reported: "She looks at you and says immediately whether she can help you. Sometimes she'll take a look and say right away, 'I can't cure that,' with complicated things like brain tumors." Dzhuna's parents have said that even as a child she perceived a "rainbowlike light, an aureole" above flowers and trees. This, and Kolodny's "yellow and blue" headache, lead to speculation that the healer's diagnostic technique may be akin to aura reading, long practiced by psychics in many parts of the world to identify physical and psychological illness.

Her procedure, according to a film worker patient, is like that of other healers. In treating the man's headache she placed her fingers on his face and asked him to close his eyes. He then felt as if he were swaying to and fro. He said, "My friends in the room said I was moving violently from side to side." His headache disappeared but, he said, "There were burn marks, like sunburn, where her fingers had touched my face."

Nina Kulagina, the psychic who lives in Leningrad, has been said to cause burning feelings, eventually unbearable, when she places her hands on a subject's arms. She also has shown burn marks on her own body and attributes them to the force of the psychic power that accumulates within her.

The same issue of *Komsomolskaya Pravda* that carried Kolodny's enthusiastic account of his meeting with Davitashvili also contained a commentary by a member of the Soviet Academy of Sciences, Yuri Kobzarev, a specialist in radar and radio engineering. He strongly emphasized that Dzhuna's healing phenomena were "factual and real" and should not be dismissed as mere "mysticism." He wrote, "There have, at all times and in all ages, been individuals who were able to heal by means of the laying on of hands, and there are such

individuals among us today."

Linking Davitashvili and Kulagina, Kobzarev said that it had been "established" that Kulagina's hands generated "acoustic impulses" during healing as well as in psychokinesis experiments. He added, "These impulses are audible and can be registered on sound-recording devices. Two other healers are known to emit similar impulses. Some of them, including Kulagina, also emit electromagnetic waves in the optical spectrum. They can be seen with the eye and recorded by photoelectronic devices or on film. These facts suggest that healing is achieved not only . . . by affecting the body through the mind as by direct physical influence."

Another Soviet scientist had earlier expressed similar views. Alexander G. Spirkin, a corresponding member of the Soviet Academy of Sciences, is a philosopher who has made a special study of "bioenergy," currently the term most widely used to label studies in parapsychology and related fields in the USSR. Writing in the Russian Republic daily *Sovetskaya Rossia* (January 6, 1980), he castigated scientists for lack of moral courage, for not admitting that they had found psychic phenomena genuine and had in fact benefited from them. Spirkin cited the case of one "ungrateful" scientist:

"A scientist of very advanced years was suffering from a serious illness which could hardly be treated at his age. In desperation he asked for a man who had cured others by means of biofields to be brought to his sickbed. Experiencing great relief, the patient was so grateful to his 'miracle worker' that he was only too happy to do everything in his power for him. But the healer said, 'I really don't need anything — except just this: make a statement that my treatment has helped you.' Hearing this, the scientist became embarrassed and replied, 'How can I confirm that? I would have to explain it more fully. But I can see no explanation. So they will say that in my declining years I have plunged into mysticism.'"

More graphically than many pages of ideological analysis, this anecdote illustrates the dilemma of Soviet scientists who are personally convinced of the validity of psychic phenomena but fear ridicule, loss of professional prestige and possible exclusion from a society which can make or break them.

It is significant that two major endorsements of the Davitashvili techniques have come from an engineer and a philosopher and not from a medical researcher. Moscow rumors allege that Nicolai N. Blochin, President of the Academy of Medical Sciences, has ordered the establishment of an institute to test Dzhuna's healing powers. Blochin is a man of influence; he has twice received the Order of Lenin for special services to the Soviet state. The rumors that Brezhnev himself had benefited from the healer's treatment were reported by Whitney in the *New York Times*. He wrote that Dzhuna worked her "apparent miracle" on the Soviet chief of state when, "after years of decline," he appeared as "the picture of health and stamina in his recent meetings with Western and Communist leaders in Belgrade and Warsaw." An approving nod from high above in the Kremlin would naturally speed up a scientific investigation of Dzhuna's methods.

Words of caution came less than two

weeks after the Kolodny and Kobzarev articles appeared in the Communist Youth paper. The combative weekly of the Writers' Union in Moscow, *Literaturnaya Gazeta* (No. 35, 1980), warned against extrasensory healers in general and Dzhuna Davitashvili in particular. The weekly had organized a meeting of Georgian scientists and asked the Ministry of Health for a clarification on the subject of extrasensory healing.

The scientific opinions expressed in the round-table discussion included sharp criticism of extrasensory healers but also numerous statements favorable to Davitashvili and in support of the existence of "biological information." The Georgian Ministry of Health had earlier set up a special commission to study the Davitashvili phenomenon and the Radiometric Laboratory at Tbilisi University was experimenting in the transmission of "biological information." The Ministry of Health Commission noted that "uncritical application" of terminology from other sciences to the living organism was questionable. It denounced "the groundlessness of claims" concerning the use of "biofields" to treat disease. The Commission denied the possibility that Dzhuna could have cured an ulcer and attributed reports that she had done so to the incompetence of those who had observed the procedure. It also warned against therapeutic work by people without any medical education. Publicizing such practices in newspapers and magazines, the Commission said, could lead to "regrettable consequences," citing the case of a patient who had "resorted to parapsychologists" instead of going to an oncological specialist. The Commission urged that psychotherapy "for preventive and curative purposes" should be further studied and applied but warned against the acceptance of psychic claims:

"It is of course necessary to conduct scientific research on various phenomena about which little is known. But today, specialists believe, there are no reliable grounds for asserting that people with extrasensory powers possess any phenomenal healing abilities. There is no reliable basis for believing that some kind of special 'biofield' exists distinct from known physical fields in nature or that it may ultimately be used, as one sensational article has stated, as 'the long-awaited medicine for all.'"

The day after the Commission's views were published in the literary weekly, Dzhuna Davitashvili was the honored guest at the weekly "Thursday Club" meeting of *Komsomolskaya Pravda* employees. The newspaper reported the friendly get-together on August 29, 1980, noting the "unusual, innate psychoenergetic powers of Dzhuna" and stating that she had taken part in three experiments at medical institutions during the summer and promising to keep its readers up to date on further developments in the field.

Although parapsychology has now been under on-again, off-again observation in the Soviet Union for two decades, Dr. Kobzarev had observed the need for further study. He wrote, "We still know next to nothing about these physical fields and the role they play. The importance of further research can hardly be overestimated."

TRUE MYSTIC EXPERIENCES

FATE will pay $10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

THE DREAMS ARE OVER

By Patricia Woody

ONE DAY in 1969, when my son Jon was 12 years old, I answered the bell to find his sixth grade teacher standing at the door with his hand on Jon's shoulder. My son's forehead was bandaged. "He fell in gym," the teacher said. "The emergency room patched him up and we gave him the day off." I thanked him and Jon came inside and sat down in front of the TV.

As I dusted the floors I smiled to myself. I had dreamed this exact accident three nights before. All of Jon's life I had had prophetic dreams of any trouble ahead for him. I had told my daughter Ann about my dream and I knew she would be interested to hear that once again my dream had come true.

Two years later, in 1971, I again dreamed about Jon. I saw my son dead in an auto accident. He was the driver. This dream bothered me but it would be years before Jon could drive.

In the dream I saw the car piled up against a tree and my son dying in an ambulance. I began to pray. Somehow I got into the ambulance and knelt beside Jon. Life was leaving his body and I was praying for his soul. He gasped and died. Suddenly the breath seemed to leave my body; I couldn't breathe. I gasped for air and woke. I was screaming, "Jon is dead!"

My husband shook me back to reality and assured me over and over that it was only a dream.

But the dream stayed with me; I had seen every detail of the scene where my son died. I had felt "his" life leave my body.

When Jon was 21 I was visiting friends away from home. One of them was leaving that day for Europe and we were all excited and cheerful about the trip. The doorbell rang but I paid no attention and went on doing my hair.

My hostess came into the room. "Your husband is here," she said in a soft voice. There was an atmosphere of absolute stillness in the house as I went into the front hall.

"Jon is dead," my husband said. He began to tell me about the auto accident.

Jon and some of his friends had been out for the evening in two cars. They were taking one fellow home, driving on an almost straight stretch of country road, when the car Jon was driving left the pavement, after hitting the shoulder of the road, and rammed into a tree. The estimated speed was over 80 miles an hour. Jon was DOA at the hospital; the date was June 21, 1979.

I heard the police report; I saw the pictures of the accident scene; I went to the spot where the car had crashed. In every detail it was as I had dreamed it eight years before.

Since there actually is no time or space, perhaps I was there with Jon on that night he died. —*Rockford, Ill.*

FIRE ALARM

By Aloma L. Varnes

ON A December morning in 1980 my friend Winnie Hobbs dropped in to see me in my home in Apache Junction, Ariz. Over coffee our conversation turned to the new home she and her husband were building. She was saying that unexpected costs had delayed the construction and consequently their moving in.

As we talked I was startled to see a vision of a white house behind a picket fence being consumed by fire. When I told Winnie about this she said, "None of my rentals has a picket fence and the new place is neither white nor fenced."

Not understanding the meaning of the experience and feeling self-conscious, I dropped the subject.

Winnie and I visit regularly and twice over the next two months I saw the same warning picture around her. She



Aloma L. Varnes

only laughed when I mentioned it.

Then about the last of February 1981 Winnie mentioned that one of her renters had installed a picket fence.

"Hope it's not the one I saw," I said.

"The house is white too," she replied.

Early in March she telephoned to say, "Well, we had the fire you told me about. The renter with the picket fence left a dish draining mat over a lighted burner. The burning rubber reached the cabinets, then the ceiling. The damage was extensive."

I felt sorry about the disaster and offered to help clean up the mess, for this would have to be done before any repairmen could start the restoration.

As I drove up to the rental house, my vision came to life. Before me stood the white house with the picket fence. —*Apache Junction, Ariz.*

HOSPITAL VISIT

By Pauline Morriss

IN LATE 1943 my cousin Jack Wiecks was fighting with the Marines in the South Pacific. No matter how rough the fighting, each week in our Chicago home my mother Laura Morriss re-

ceived a V-mail letter from him. Then came the time when no V-mail letters arrived. Jack was constantly on Mother's mind.

One morning she had prepared breakfast and started toward my bedroom to call me when she froze in her tracks. Table, chairs, pictures on the wall — all faded. She found herself looking into a hospital ward where wounded men lay. She saw Jack lying in a hospital bed, she saw an orderly walk toward him, and she saw Jack raise his hand in a salute. As quickly as it had come the hospital scene faded.

She ran into my bedroom, saying, "Get up quick. Jack has been wounded!"

I jumped out of bed with a dozen questions. "Where? How do you know?"

She told me of her vision and it made us both weep. We felt certain that Jack was badly wounded.

About 10 days later a V-mail letter arrived. It was from Jack who said we were not to worry — although he was in a hospital in Auckland, New Zealand. He had been flown there for emergency surgery.

After the war was over and Jack came home, Mother told him of her vision, describing in detail the ward, the number of beds, the location of the doors and so on.

Jack looked at her in amazement and said, "Aunt Laura, I can't believe this. It is just like you were there."

Mother replied, "Jack, I *was* there!" — *Chicago, Ill.*

PRAYER POWER

By Grace G. Hamby

IN JULY 1949 we lived in the logging community of Randle, Wash. My husband Lee Roy (Rusty) Calkins worked as a choker setter, a job that took him up into the heavy brush.

He'd gotten paid right before he went out on the job that morning and he had his wallet on him. He worked furiously all day. Then at quitting time he was dismayed to find that he'd lost his billfold.

As soon as he came in, I knew something was really wrong. When he told me what it was, I said, "Honey, let's say a prayer and ask God to help you find it tomorrow."

"Okay," he said. "It'll take a miracle."

The next morning he said, "Well, I even dreamed I was looking for that wallet last night. It was underneath a downed old-growth log that had a funny root sticking up."

That day Rusty spent his lunch hour in a futile search. Later he asked his boss if he could take off a little early to continue the search. The boss told him to go ahead. So, feeling a little foolish, Rusty looked for the log he had dreamed about.

Just as the boss whistled him in for the ride home, he spotted the log with the funny root sticking up. Underneath it he found his wallet.

Immensely relieved, he got on board the crummy (crew-carrying rig), thus setting the stage for a second psychic experience — one I was to participate in.

A few minutes into the return trip a rig coming up the road almost collided with the crummy, whose driver frantically swerved to avert an accident. The outside wheels went entirely off the road. As Rusty told me later, "I could look straight down and there wasn't anything underneath us. Suddenly we felt a big jerk and we were back on the

road again. Something — I don't know what — kept us from hurtling off into space."

About the same time I had been preparing supper for the men. Suddenly I broke into a cold sweat and a horrible feeling of impending danger overwhelmed me. I knew something was going to happen to them on their way home. I began to pray desperately for their protection. As soon as I did the terrible feeling was swept away and a feeling of peace took its place. They were going to be all right now.

I looked at the clock. It was 5:30 — the exact time, I later learned, that the near-accident had occurred. — *Astoria, Oreg.*

THE CIRCLE IS BROKEN

By Helen Solem

IT BEGAN to snow early the first year we pruned fir trees on our tree farm near Cornelius, Oreg., in 1952. Late in the third day up on the ridge the snow started to come down in the big white flakes almost like feather down.

While it was happening, I somehow got separated from the others. Soon I realized I was headed toward the big ravine which was in the opposite direction from home. I turned around and started back — I thought. Very soon I saw that I was going in a circle.

I didn't panic. I sort of laughed. It wasn't cold and the snow was so beautiful, blanketing everything in an ethereal white. All I had to do was to get my bearings and head right straight back the way I'd come.

This time around I made a bigger circle. I still wasn't worried. I was determined I wouldn't do that again. But I did. Now I started to worry. It was getting late. I shouted for my husband Robert and the rest of my family, certain I couldn't be that far from home.

I hurried off in what I thought was a homeward direction, only to learn I now was moving in a smaller circle. I very definitely was traveling around in circles large and small, and it was growing dark. What if I had to spend the whole night up there?

I sat down on a stump wondering why I couldn't break out of that crazy circle. It seemed so simple. Just head straight back down the draw and home over the next ridge. Tears came to my eyes. My family must already be worried and looking for me. I jumped up ready to start off again faster than before. I was going to break that circle pattern.

Then I heard a short bark and saw our black and tan collie sitting just ahead of me — but the very opposite direction I was about to take off in. I shouted for joy and rushed toward him, intending to give him the biggest hug he'd ever had from me. But he ran away and kept at least 50 feet between us.

He'd sit down every now and then with his tongue hanging out because he'd been traveling right along with his nose to the ground. He'd probably come up the trail the same way knowing all the time I was lost and that with night coming on he must hurry. But he wouldn't let me touch him or even get close until we were almost home. — *Hillsboro, Oreg.*

LAST GOOD-BYE

By Colette Fitzpatrick

When my daughter Kathleen was about two years old she always caught cold in the fall. I decided I would

have her sleep in my bed so I could be sure she stayed covered. This habit continued on into the warmer weather.

On the night of June 14, 1953, as she jabbered away, I reached for the bedclothes to cover her and saw my father-in-law Arthur Fitzpatrick sitting on the edge of the bed. I reached out to touch him but there was nothing of substance there.

I called to my husband Clement and told him what I had seen. Of course he laughed at me but I insisted he call his parents to see if all was well. Nothing was wrong. His dad had eaten a hearty supper and was in the process of getting ready for bed.

I insisted that Clement go to visit his dad the next morning during his coffee break. When he arrived at his parents' home their family doctor was coming out of the bedroom. His father had just passed away. He was 73 years old. If only Clement had arrived a few minutes sooner!

Because I was close to my father-in-law, I think he bid me a good-bye the night before. — *Middlebury, Vt.*

MY PROOF OF SURVIVAL

FATE will pay $10.00 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

GHOST PATROL

By Murray Juvelier

MY FATHER Samuel Juvelier passed away on December 10, 1951. I was close to him and loved him very much. Two weeks later, on Christmas Eve, I was still feeling deeply depressed. I sought relief in a local bar where I had several drinks.

After a few hours I decided I'd had enough. I got into my car and started for home. It was late and the streets



Murray Juvelier

were deserted. I was speeding down a main street when suddenly a figure appeared at the intersection of Jewel and Kissena Avenues, in Flushing, Queens, N.Y. He stood with his right arm extended forward like a traffic cop warning me to stop. As I hit the brakes, I saw that the figure was my father.

Two cars coming from either side of the intersection crashed head-on into each other. Several passengers were injured.

I jumped out of my car, dashed to a police box and called for help. I looked around and there was nobody there but me and those poor people in the wrecked cars. I knew then that my father had returned from the dead to warn me.

Since then I have never taken a drink of hard liquor. —*New York, N. Y.*

ZUZA SAID GOOD-BYE

By Vicente Albino

EVERY TIME I showed up to check on the house I was renting out, I saw Zuza on the other side of the fence. She belonged to Emilio and Genoveva Rodriguez who lived next door to the house I owned in Ponce, P.R.

Zuza always barked at me and made a lot of noise. It was her way of declaring to the world that I was a stranger, a fellow to be watched closely.

On December 31, 1977, I retired from my job with the government. I decided to sell the house in which I was living and to settle in the house I had been renting. My move took place without a hitch and soon I was living comfortably next to Zuza's realm.

I have always liked animals. I am especially fond of dogs so I decided to do what I could to get on good terms with Zuza.



Vicente Albino

It wasn't easy. Zuza was of mixed collie and mongrel blood. She was intelligent like a collie and suspicious of people like a mongrel.

Although her owners did not mistreat Zuza, they didn't spend much time petting her either. I thought she might be a little starved for affection.

At first the only thing I was able to do was to come near the fence, remain as still as possible and observe her behavior. With each passing day she ventured a little closer to me until I let her sniff me through the fence.

The first time I touched her head with the tip of my fingers, it felt as if an electrical charge had passed through her. Every muscle in her body shook but she kept her ground, standing frozen on the spot and staring at me.

Before long we were good friends. She was always waiting for me, day or night, and she would place her head by the fence to let me caress her.

For about two years our friendship continued. Then on New Year's Day 1980 Zuza died of a heart attack.

Two days later something happened that I will never forget as long as I live. I awoke at about 5:00 A.M. to see Zuza

running in circles around my bed. The thought that she was dead did not enter my mind. Then she placed her front paws close to my face. I started to caress her head. After a little while she resumed circling my bed and the next moment she just disappeared!

It was only then that I realized what had happened: Zuza had come back to say good-bye.—*Ponce, P.R.*

GRANDMA'S STILL HERE

By Elizabeth Karp



Elizabeth Karp

I HAVE been psychic since I was a child so very little about this field surprises me. But I remember how frightened I was when I saw my first ghost when I was 13.

My great-grandmother Anna Izzo died when I was only three years old. All I can remember of her are the stories my mother Ann Jones used to tell me about her, of how she used to take care of me when Mother was at work. I loved to hear those stories and I would often wish that she were still alive so I could really appreciate her now that I was older.

One night when I was sleeping over at my aunt Rose Pettine's house in Beacon, N.Y., I went to bed thinking of how nice it would have been to have Grandma back.

When I awoke the next morning — it was June 17, 1963 — I found an older woman with her white hair done up in a bun and with piercing brown eyes, sitting on my bed, staring at me. She was wearing a flowered print dress and black shoes. When I first looked up I thought it was my aunt. When I realized it wasn't, I asked the woman who she was.

As soon as I spoke the woman on my bed started to drift backward and then disappeared. At this point I started to scream for my aunt.

After I described the mysterious woman to her, she went down into the cellar and returned with some old snapshots. From among them I picked out the picture of the woman I saw.

My aunt looked at the picture and said, "That was my mother, your great-grandmother."

I guess Grandma is still around after all.—*Pleasant Valley, N.Y.*

RUBBER BANDS ALL OVER

By Alice Greenspan

MY FATHER Michael Weinberg died in New York City on June 17, 1979, and afterward I felt sick and alone. I remembered looking at his stiff and lifeless body during the funeral and feeling that my father was not there. I needed to connect with him, to communicate with him in some way.

A couple of days after the funeral, at the Siesta Racquet and Swim Club in Sarasota, Fla., where I live, my 2½-year-old son Danny ran up to me crying, "Mommy, Mommy, I lost my yellow rubber band. Please help me find it."



Alice Greenspan

There was small hope of retrieving a tiny yellow object among the blades of grass. Suddenly my mind and heart seemed to be reaching out for my father. "Okay, Dad, help me find Danny's rubber band," I said. "If you're really here and all right, then help me!"

In an instant I looked down and spotted the rubber band on the tip of my shoe as if it had been placed there by someone. My son was amazed. "Mommy, how did you find it?"

"I must have had help," I said.

After that I began to find rubber bands everywhere — on counters, in my car, in my bedroom, at my front door. It became a lovely joke at our house. Each time my husband Myron or I found one, we would laugh and say, "Look, Dad must have been here to visit."

One evening my mother Muriel Weinberg telephoned from New York. At the risk of sounding a bit strange I told her about the rubber bands all over. She listened quietly and then said, "You know, my dear, I had one gripe with your father throughout the 40 years of our marriage. I was always picking up after him and always the same thing. Your father left rubber bands everywhere!"—*Sarasota, Fla.*

OUR "DEAD" CAT

By Louise H.S. Forshaw

HIS NAME was Jada and my husband gave him to me for my birthday in April 1957. Tom had always claimed he did not like cats so he chose a Siamese because he thought it would be more like a dog in temperament than other breeds of cat.

Jada lived with us for nine years before he died of a liver disease in July 1966. When we saw that Jada was not well we took him to the veterinarian for treatment. I spent my lunch hours rushing to visit him in his hospital cage and after several days was told to take him home because he might rally if surrounded by love.

He died in his favorite cool spot on the floor on a hot July day. I could not bear to disturb his body until the next morning when I buried him in a friend's garden near a beloved cat of her own. I had to work that night at my job as reference librarian at Towson State University. I got through the time by not thinking of my dear Jada. When I arrived home about 10:30 that night,



Louise Forshaw

before I reached my door, Jada came running out to meet me as usual, curling around my feet.

As I bent to stroke him, I suddenly realized, "But he's dead!" and the cat disappeared.

My husband was in Florida at the time and it was not until a few days later that I wrote him of the cat's death. The day I mailed my letter to him was the day that I received one from him.

"I don't know what's going on around here," he wrote, "but last night I looked up and saw Jada lying near me on the couch. I felt a gentlemanly understanding pass between us. When I started to pet him he disappeared. Am I nuts or something?"

The letter was dated the day after Jada had died.—*Baltimore, Md.*

NATHANIEL HAWTHORNE'S DISORDERLY ANCESTORS

By Lina Accurso

NATHANIEL Hawthorne, author of such American classics as *The Scarlet Letter* and *The House of the Seven Gables,* was decidedly displeased with some of his ancestors. This may have been one of the reasons he changed the spelling of his family name from its original "Hathorne" when he was in college.

The first Hathorne to arrive in America from England was William. As a judge he was responsible for having a Quakeress publicly whipped because of her religious beliefs. William's son John Hathorne was one of the judges at the Salem witch trials, responsible for sending many innocent people to the gallows. As if these were not enough, there was at least one other rogue in the Hathorne family gallery — although he went undetected for many years.

In the 1850's Nathaniel Hawthorne's wife Sophia Peabody Hawthorne became interested in spiritualism and frequently tried to contact her deceased mother through a medium who used automatic writing. She managed a brief contact on only one occasion. On all the other tries she was interrupted by a bold scrawl and the name "Mary Rondel." Sophia and Nathaniel's son Julian described "Mary" as a "disorderly mischievous person." While she drove the other spirits away with her brassiness, she was so earthy and good-hearted that none of the living could become really angry with her. However, none of the Hawthornes had ever heard of Mary Rondel and had no idea why she continually broke in on Sophia.

Almost 100 years later, author Louise Hall Tharp was doing research for her book *The Peabody Sisters of Salem* about Sophia and her two sisters Elizabeth and Mary. In the New York City Public Library Mrs. Tharp was researching a book titled *Vital Statistics of Salem.* She opened the book at random and found the following entry:

"Sarah, daughter illegitimate John Hathorne and Mary Russum, 1743. . . Rondel, Runnel, Russum."

Mary, whose last name had been the subject of some confusion, had been the mistress of still another of Nathaniel Hawthorne's ancestors!

Remarking on the accidental discovery, Mrs. Tharp wrote: "Was there one 'disorderly mischievous person' still up to her tricks and now opening people's books for them in the New York Public Library?"

The World's Oldest Book

A 16-foot-long scroll, each page printed from a wooden block, *Diamond Sutra* antedates Gutenberg Bible by 600 years.

By Phillip J. McLean

THE OLDEST printed book in the world is *The Diamond Sutra,* a short Buddhist scripture printed in A.D. 868. Historians have been able to date the book because the Chinese Buddhist named Wang Chien, who had the book printed, had the foresight to add at the end of the text: "Dedicated to the honor of his parents and made for universal distribution by Wang Chien in the ninth year of Hsiang Tung on the fifteenth day of the fourth month." The ninth year of Hsiang Tung, 15th day, fourth month, according to historians, is May 11, A.D. 868.

The existence of the book was unknown until about 80 years ago when a copy was removed from a cave in the far northwest corner of China. It was one of some 15,000 texts dating from the Fourth to the 10th Centuries which had been hidden in the cave about A.D. 1035 during a period of political uprisings. The cave is located in an extremely dry region so that all the hidden material was well preserved.

The *Diamond Sutra* antedates by nearly 600 years the first book printed in the Western world which was the Bible, printed in 1456 in Mainz, Germany, by Johannes Gutenberg. The latter was printed with movable metal type, however, while *The Diamond Sutra* was printed with wooden blocks, each page carved on a single block. The pages were then pasted together side by side, making a scroll about 16 feet long. One of the pages bears a finely carved picture of Buddha and some of his followers.

The cave from which *The Diamond Sutra* came is one of "The Caves of the Thousand Buddhas" located near Tun Huang, once an important Buddhist center. Tracing the history of the town and the caves takes us back to the First Century B.C. when Chinese forces were dispatched to put down hostile tribes in central Asia where Buddhism had flourished since about 500 B.C.

Their success led to the expansion of Chinese control into Turkestan and the opening of a road that joined trade routes into the Roman Empire. Along this road silk from China was introduced into the Western world — and the new luxurious product quickly came into great demand in Roman cities. As caravans began to move great quantities of silk from China to Western markets, the road became known as the "Silk Road."



Picture of Buddha and some of his followers, finely carved on wood, takes one page of *Diamond Sutra.* (Reproduced from Thomas Francis Carter: *The Invention of Printing in China and Its Spread Westward,* by permission of Columbia University Press.)

One of the trade routes the new road joined as it crossed into Turkestan was a route to India, thus opening contacts between China and India, the cradle of Buddhism. During the ensuing centuries Buddhism flourished along the Silk Road and other trade routes. Some Buddhist monks remained in Tun Huang, living in caves in a precipitous cliff. About the Fourth Century they began carving hundreds of small Buddha images on the face of the cliff and the place became known as "The Caves of the Thousand Buddhas."

Tun Huang flourished as a Buddhist center until the Eighth Century when the Moslems gained control of central Asia, disrupting the traffic on the Silk Road. As trade lessened, Tun Huang reverted to a small hamlet, the Buddhists abandoned their caves and only poor peasants remained. The only reminders of Tun Haung's past significance were the abandoned Caves of the Thousand Buddhas.

In the 1890's when a Taoist monk named Wang Tao-shih moved into one of the caves he found beneath the dust and grime some elaborate frescoes on the rock walls. The rear wall of the cave, however, had been plastered and some of the plaster had crumbled away, revealing a brick wall. Wang Tao-shih's curiosity led him to remove some of the bricks. Through the opening he made, he saw a small room crammed with bundles of sewn-up bags. Opening one of the bundles, he was perplexed to find scrolls and texts which appeared to be quite old. He realized his find might be

valuable and he didn't know what to do. If his discovery became known, robbers would try to steal it. And he did not trust government officials; he feared they would seize the treasure trove and sell it for personal gain.

Wang concluded that his best course was to keep the find secret until he found someone who was qualified to evaluate it, someone he could trust. Carefully concealing the opening in the brick wall, he continued his simple life. Nevertheless, the concern he showed for his cave soon became apparent to others in the community and rumors spread that there was something about the cave he was keeping secret.

Some years later, about the turn of the century, a noted British explorer and archaeologist, Sir Aurel Stein, set out to explore the old Silk Road. At Tun Huang he visited "The Thousand Caves of Buddha" and heard the rumors that Wang Tao-shih possessed something he would not talk about.

Stein had learned in his long experience to investigate rumors. He sought out Wang who readily showed hin the frescoes. When pressed, Wang was polite but would not admit there was anything else significant about his cave. Yet Stein felt that Wang was not telling all he knew; he decided to cultivate the monk in an attempt to learn more.

The two men shared many cups of tea as Stein told Wang about his efforts to learn all he could about ancient China. Wang, impressed with the explorer's erudition and sincerity, gradually came to have confidence in him. Perhaps, Wang thought, Stein was the man he had so long awaited. In the end he told Stein of his discovery and agreed to let him examine what was hidden behind the brick wall of his cave.



PHILLIP J. McLEAN went to China in 1925 with the American Baptist Foreign Mission Society after receiving a master's degree from the University of Pennsylvania in Oriental History and Religions. On his return to the United States in 1934 he continued his study and writings about China.

Through the years his activities in church, community and education have been extensive. He has contributed to many publications and for some years he supplied a news column to *The Christian Century,* an international weekly.

Mr. McLean's travels have taken him to the Orient, Europe, North Africa, the Mideast and the Caribbean. A member of Spiritual Frontiers Fellowship for more than 29 years, he has lectured widely on China and parapsychology.

The first bundle that was opened contained a biography of a monk named Huan Tsang, a man Wang knew of and admired. He saw this as a good omen. With great care the other bundles were brought from the cave where they had lain hidden for some 850 years. A total

of 1130 bundles each in a cloth bag, contained thousands of scrolls, texts and documents, too many to list and identify on the scene.

Stein realized he had found a rich treasure and began negotiating with Wang to purchase the bundles. Only silver had value in that remote place and Wang would accept only silver in payment. Using all the silver he could spare, Stein was able to purchase a large number of the bundles. With his treasure, including *The Diamond Sutra,* Stein set off on the long journey home, eventually depositing the oldest printed book in the world in the British Museum where it is today.

As for Wang, he continued to dedicate himself to the welfare of others as befitted a poor Taoist monk. He used the silver for others' benefit, restoring some of the caves, planting trees, having wells dug and building a hotel for travelers.

The ancient texts brought to Europe by Stein attracted wide attention and led to Wang's loss of the material remaining in his cave. While most of Stein's treasure went to museums and libraries, some 3000 texts went on sale in France and aroused the attention of Chinese imperial authorities. Government officials soon seized all the material that had remained with Wang — and he received no payment. These texts, so far as history knows, were lost.

ALL KINDS OF DEVILS

By F. Michael Mola

ON JUNE 23, 1981, an ad appeared in the *Bristol* (Conn.) *Press* describing a lecture entitled "Demonic Possession and Exorcism" and a post-lecture panel discussion featuring three members of the clergy. Special lecturers were Ed and Lorraine Warren, demonologists.

Demonic forces were apparently at work because the ad gave the date of the lecture as June 31 instead of July 31. The alert Press Publisher, E. Bartlett Barnes, recognizing that June has only 30 days, stopped the presses, corrected the mistake and apologized on the front page for late distribution.

All of which proves that printer's devils can be exorcized.

PILOT WATCHES ISLAND GROW

By W. Ritchie Benedict

IN MID-1979 an airline pilot who flies daily over the South Pacific kingdom of Tonga said he watched a volcanic island grow in one week to a piece of land 16 kilometers (about 10 miles) in diameter.

Ron Jones, a New Zealander who flies for air Tonga, first noticed smoke and steam rising from the sea midway between the Kao and Late volcanoes in the Tonga island chain.

On a second flight he reported an eruption "hurling small rocks as high as 500 feet" and he could see the green outline of a mountain peak beneath the ocean surface.

"The green was about two miles in diameter one day. The next day it was five miles. In another day it had grown to about seven miles." By the end of a week, the island had attained a diameter of 10 miles.

Out-of-Body Explorer —

THE MAN WHO JOURNEYS AFAR. . .

. . .knows vast human potential lies beyond our normal five senses. It can be tapped — if you know how.

By James Bryce

HEMISPHERIC Synchronization — "hemi-sync" — describes the concept of harmonizing the left and right sides (hemispheres) of the brain. Hemi-sync can be accomplished through the use of scientifically designed sound vibrations. Once the blending is achieved, certain other sounds and vibrations introduced into the brain will enable one to explore various states of conscious awareness. One such state is that called the out-of-body experience (OOBE).

This synchronization is occurring every day in Hemi-Sync Exploration Seminars provided by the Monroe Institute of Applied Sciences,* located in the foothills of the Blue Ridge Mountains of Virginia.

The man, the power and the visionary behind the Institute and its research is Robert Monroe, author of *Journeys Out of the Body* (Doubleday, 1971). Long interested in music, sounds and



Robert Monroe, author of *Journeys Out of the Body*, is founder and director of the Institute of Applied Sciences.

* The mailing address of the Monroe Institute of Applied Sciences is Route 1, Box 175, Faber, Va. 22938.

vibrations and their effect on human consciousness, he endeavors to bring these to bear on the brain to enhance every form of learning and experience.

In September 1980 I attended an eight-day mind research seminar at the Monroe Institute and my experiences there almost defy description. I was aware of and had experienced various altered consciousness states: hypnosis, deep meditation and even the classic out-of-body experience. Granted, my OOBEs had been few. Twice I had floated out of my body and hovered above myself during meditation and on one remarkable trip I had drifted into the apartment next door. (This was later verified by my neighbor.) In addition, I was familiar with Dr. Stuart Twemlow's work in psychiatry and with the OOBE paper he helped present at the American Psychiatric Association convention in May 1980.

I was not unfamiliar with what the Monroe Institute had to offer. But I was totally unprepared for where my familiarity stopped and the Institute's research continues on.

The Institute offers a variety of programs and the session I attended was unusual only in that many in attendance had been through one or more earlier sessions. They had signed up again because this session promised to be "experimental in nature" with innovations that had been developed through quite recent research. Most of the group in this session were professionals (psychiatrists, psychologists, physicists, etc.)

Some of those in attendance are or had been associated with Robert Monroe on research programs dealing with hemi-sync and the study of left and right brain phenomena. Others use Monroe Institute tapes in therapy and counseling. All of us have one thing in common: we are there to listen and learn.

The two counselors or trainers for our session are experienced professionals with backgrounds in psychology and education. One of these is Melissa Jager. She has been with the Institute for some time and can answer your most difficult question — or finesse you into letting your inner self come up with the answer. The other counselor is Dr. Bill Schul, author, lecturer and educator. He too assists with your queries and eases you through the week-long adventure with a confidence that assures you that you're experiencing more than you yourself realize.

On the third day of the session, I begin to wonder about this "more" as I lie quietly in my CHEC unit (Controlled Holistic Environment Chamber), a special isolation booth in which one is fitted with a headset and possibly other feedback equipment. I am in complete darkness. The headset rests comfortably over my ears, producing a silence beyond quiet. My eyes are wide open but stare only into blackness. The air mattress I am lying on seems to cushion and support me but I am not aware of my body. I am aware only of my isolation. Suddenly there is a hissing in my ears as the headset comes to life.

"CHEC unit 14, please respond by flashing your signal light. We are almost ready to go." Another brief silence and then: "Okay, we are ready now. Countdown: six, five, four, three, two — we have a lift-off."

The sound of what could be rushing, pounding surf or rockets blasting off fills my head and plays back and forth

across my brain. I begin my journey into inner space with a distinct "rush." I am exhilarated, yet totally conscious of a feeling that my body is separating from my mind, a feeling our trainers call the "body asleep, mind awake" state.

If I seem to dramatize my experience you must bear with me, for the experience cannot be overstated. In fact, words of description are inadequate. This must be *felt*. I am at some midway point into my trip when the voice in my headset explains that I have been assisted into a stage of consciousness called "focus 15."

"At this level you are now beyond time. Enjoy this feeling. Enjoy the freedom of *no time*." I seem to float. I do not feel my body at all. The sounds and vibrations that have brought me to this moment (this place?) still fill my mind; they are part of me. I feel as if I am part of some great tide, swept up, yet free and floating at the same time.

The sounds are intensified. With new feelings, new vibrations, I am proceeding into higher consciousness. The sounds swirl, funnel-like, around me. I feel my face, my whole head, elongating as I seem to ascend through a whirlpool of energy. I feel myself fighting this physical elongation. How can my head be squeezed by sound sensations going on inside it?

Do I feel frightened? No, not a bit. In awe, yes, but only for a moment, for now I am through a new barrier and experiencing a whole new consciousness, floating free in inner space. I will explore it, I will feel and sense it, and I will learn from it.

I sense more than hear Bob Monroe's voice. He is telling me to remember all I felt, all I experienced. I realize suddenly that he is now bringing me back to earth reality — and I fight it! My psyche says it's too nice here, too peaceful to leave — but I respond to Bob's voice. I'm on my way back from my journey.

The feelings of freedom and massive energy stay with me for hours after I have left the CHEC unit; they are inside me and can benefit and enhance my life. I realize that with a little practice I can mentally and physically take 15 minutes during day or night to put myself into focus 10, 12, 15 or . . . possibly higher? I can shake off tensions and instantly restore lost energy. I can even work on restoring health to parts of my body that need revitalization. Days and weeks later, the sharp realization of how much better I'm handling stress comes into focus in my attitudes about my work, about myself. The whole creative process of living has taken on new dimensions.

I know too that some of the sounds I have listened to are now being used to help autistic children. I know that pain control and even the healing process (postoperative, for example) respond to some of the tape programs designed by the Institute. But even as I intellectualize (and marvel at) what is being accomplished for others, it is still not as dramatic as what is going on inside me. Inside myself I need not ponder or shred to pieces what is happening; I merely experience and enjoy new feelings and new attitudes. It is an exceptional revelation to know that I can tap various levels of consciousness and retrieve an endless supply of knowledge about myself. It is even more wonderful to know that everyone else can do the same.

ABOUT THE AUTHOR

JAMES BRYCE was born in Arkansas and raised in southern California where he attended Valley College in the San Fernando Valley and UCLA. An English major, he pursued special courses in short story and screenwriting.

During two years in the service (Korea) he began his writing career working on documentary and training films. On his return to California he joined Universal Studios as a dialogue director and writer and later was involved in the production of various television, educational television, documentary and feature motion pictures.

After he had sold several story ideas to television, Bryce left steady employment on a weekly TV show to become a free-lance writer and for the next seven years he took writing assignments all over the world. Traveling extensively among the South Pacific islands and in South America, Bryce has had a rare opportunity to learn about various peoples and cultures. He himself has believed in reincarnation from an early age and in his travels became aware that almost two-thirds of the world's population share this belief. This led to the publication in 1979 of his book *Reincarnation Now*.

Bryce has a new book in progress on the out-of-body experience. It will include some of the information contained in this article.

PARTICIPATION in a Monroe Institute seminar should not be considered if your only goal is to have an OOBE. That's not what the program is about. It is about changing your views of reality to such a degree that you no longer merely wonder about those "special" extra senses but begin to use them in a way that improves your life.

Bob Monroe has reseached these areas of consciousness and continues to do so. In 1973 he was awarded a generic patent for a series of sound vibrations



that assist in producing various states of sleep. His invention has proven invaluable to scientists who are experimenting with sleep and altered states of consciousness. The research at the Institute has provided a tool which allows people to explore the outer reaches of consciousness and bring back information and guidance to enhance their personal lives and to help them create their own reality.

In the last decade, many thousands of people have read Bob's book *Journeys Out of the Body*. Many of them have lived with the OOBE for years, frightened of mentioning it to their closest friends. Others have believed they were going mad. And some, the more adventurous, have wanted to control their OOBEs and to learn more about them. All of these people, the frightened and the adventurous, share a common bond. They are extremely pleased to have found the Monroe Institute and a kindred spirit in Bob Monroe.

Bob shuns any type of guru or swami

image. He emphasizes that each person must find his own messages, guides or images to create the reality he is seeking. He puts it this way: "I can only assist in opening some channels which many people consider closed to them. In creating my blend of sound vibrations I can possibly let them experience something beyond their normal five senses. This then becomes an exciting opportunity for exploration. Most of us would love to be an Admiral Byrd or Marco Polo. Well, we can, and those deep explorations into other states of consciousness can be as adventurous as any space exploration . . . now or in the future."

This is the way Bob Monroe views what he does. For even greater understanding, I decided to corner him long enough to ask him some questions. He is so busy that at times it is impossible even to see the man, let alone interview him, but I managed.

James Bryce: Bob, why the name "Gateway" for the week-long programs at the Institute?

Robert Monroe: Well, originally the program was designed to put large numbers of people through our process and establish a strong baseline for experimental material. Then, after many hundreds of experiments, we began to find that our system established a type of technical threshold, a threshold that put most people right at the gateway to sleep. We also discovered that at this medium-to-low threshold we could take people through other gateways which led to many different types of consciousness.

J.B.: Thus the name "gateway" fit the happening.

R.M.: Right. It was a gateway and it allowed people to pass through into other facets of themselves and this naturally leads to many gateways into other states of being and perceiving.

J.B.: This leads me right to what you call hemi-sync. How does hemi-sync help one explore other states of consciousness? In fact, exactly what is hemi-sync?

R.M.: Hemispheric synchronization — hemi-sync — is the process whereby the left and right sides of the brain work in complete harmony. The left side of the brain is the linear, analytic, intellectual side — where most of us function all of the time. The right side, on the other hand, is our intuitive, spatial and creative side.

J.B.: I gather most of us run heavy on the left side and occasionally bounce over to the right for a peek into our creativity.

R.M.: That's right. So you can imagine the beauty of using your whole brain, both left and right in a synchronous fashion, to approach any given project . . . or life itself, for that matter.

J.B.: I certainly can.

R.M.: We had been working with special audio pulses to establish what we call a frequency following response in the brain. It was this FFR effect on which the Institute was eventually to receive a generic patent.

J.B.: Did the FFR research lead to hemi-sync?

R.M.: In a way, yes. While an associate of the Institute was replicating some of our experiments he realized we had combined our FFR pulses with another set of impulses called binaural beats. This combination led him to call us and explain that our research had led

to a synchronous brain wave pattern which could easily be monitored on a dual trace scope.

J.B.: And this hemi-sync can now be experienced by anyone using your tape system at the Institute?

R.M.: Yes. In fact, all of our tapes, including those being tested by doctors for medical purposes, have a background hemi-sync effect.

J.B.: The combinations of the FFR and hemi-sync seem to put people in a state to explore various levels of consciousness?

R.M.: Yes, it is that combination of auditory impulses that lets you explore beyond the gateway into deeper states. These auditory systems are tools to help in consciousness exploration.

J.B.: And that would include assistance in the out-of-body state.

R.M.: Yes, it could. Our system allows you to move deeply and freely into other states of consciousness and enables you to relax into that mind awake, body asleep state which can trigger on OOBE.

J.B.: What do you think is the major benefit of having an OOBE?

R.M.: Knowledge! The knowledge that you are more than a physical body. Once you *know* this you instantly realize that you do indeed survive physical death. That "knowing" far outweighs mere belief in survival. It also allows you to continue future experiences in the OOB state.

J.B.: Have there been any changes in your OOBEs in the last few years — since the time you wrote your book?

R.M.: Well, about five years ago I decided that my conscious self had no way of realizing the potential the out-of-body state offers. So now, whenever I move out of body, I turn over my purpose, or the activity, to what I call my total self. As a result I have had certain remarkable experiences — such as visits to other energy systems that the "I" consciousness could not even conceive of. There has also been contact with entities that are far beyond anything I've ever dreamed of in my wildest fantasy. In fact, I'm coming to the conclusion that most energy systems exist *outside* of the time/space framework and that *physical* matter is a curiosity, a "laboratory specimen."

J.B.: Would this be akin to our curiosity about space — galaxies, black holes, life on other plants?

R.M.: Yes, but only as our consciousness perceives those things.

J.B.: From what you've said, OOB phenomena seem far removed from what most people can comprehend. Yet recently the prestigious American Psychiatric Association heard papers on the OOB experience. It was at their annual convention, was it not?

R.M.: Yes, and two of the presenting psychiatrists, Dr. Stuart Twemlow and Dr. Fowler Jones, have been associated with the Institute for some time.

J.B.: Does this recognition by a scientific body assist the work at the Monroe Institute?

R.M.: Certainly, but more important, it opens doors to other investigators who may have shied away from this type of consciousness research. It also gives us feedback on the work these other people are doing. Understand that we and most investigators postulate that everyone has an OOBE almost every night in the dream state. Simply because one doesn't recall it doesn't mean it didn't happen. Dreams of fly-

ing, falling and appearing almost instantly in widely separated places are all signs of the OOBE. The more research we do, the more we can help people realize the consciousness potential provided by the OOBE.

J.B.: In the past you have restricted most of your research to professionals in the field. Are you now opening up more to the general public?

R.M.: We are opening up our Gateway program to the public at large because we now feel strongly that everyone can benefit by realizing the vast potential that lies beyond the normal five senses. We decided to give a distribution company the right to disseminate audio cassettes and books which provide a home-use version of our Gateway series. This will be done at a cost effective level so as to be affordable to the general public and available to those who need it most.

J.B.: By "those who need it most" I assume you mean those persons who will seek out this material in the hope of effecting some type of change in their lives.

R.M.: Well, seeking and changing is what it's all about. At least it's always been that for me. I have a strong feeling it always will be.



THE CASE OF THE CURSED CASH

By K.L. Jones

A 67-YEAR-OLD resident of Schaumberg, a suburb of Chicago, was told that money, if not the root of all evil, was certainly at the root of his problems. In 1979 the man, who for valid reasons wishes to remain anonymous, consulted psychic Mary Warn (also known as Sally Tan) concerning certain health problems. Warn, exercising her talents, discovered that a curse had been placed on the man's material possessions.

The psychic dramatically demonstrated the existence of the curse after having the man bring her $70,000 in cash. Before his eyes the money turned to black smoke and slime. When the bills were placed in a pail of water, it turned red. Warn also demonstrated the curse's ill effect on the man's physical health. When a living chicken was passed over his body the chicken promptly died.

Faced with such convincing evidence of the curse and its power, the man left his money to be purified by the psychic. The results of the purification rites are less than certain. And for a period of about six months Warn's location was something of a mystery. Unable to contact her, the man brought in the Schaumberg police in March 1981.

Relying on conventional investigative techniques, the police, aided by Chicago law enforcement officers, were able to discover the whereabouts of Warn who in November 1981 was facing charges of theft by deception. The money, according to newspaper reports at the time, is still missing.



Death — My Luminous Journey

I was drawn into the light where I became a cosmic molecule in a vast body of energy, an integral part of a magnificent universal cosmic order.

By Reinee Pasarow
(c) 1982 by Reinee Pasarow

AT THE AGE of 16 I suffered a medical crisis which left me without a heartbeat for several minutes. During those few minutes I experienced the most moving and awesomely real consciousness I have ever known.

It was an oppressively hot day in late May 1967 and it was passing with painful slowness. I had waked that morning covered with hives, the result of a severe allergic reaction, and of course the heat aggravated my discomfort. Antihistamine shots had relieved some of my symptoms but to be safe my mother Lou Fay Fender suggested that we stay in for a quiet supper in our La Crescenta, Calif., home that warm evening.

Halfway through the meal an old friend, Jerry,* dropped by unexpectedly. His visit astonished me. I had not



Reinee Pasarow's dramatic survival experience caused her to reexamine her life and to abandon her fear of death.

* The author has asked FATE not to publish the names of other persons in this story. The names are on file at the FATE office. — *The Editors.*

seen him for two years but beyond that, his appearance touched off strong feelings of déjà vu. Several months earlier a startling scene had flashed before my mind's eye. In it I had watched Jerry and Chris (another long-absent friend) as they stood horrified over my lifeless body which was being placed in the back of an ambulance. Jerry's visit brought back the memory of that brief waking dream. I began to feel uneasy.

During the conversation after dinner I struggled to maintain a facade of unconcern. I told myself the dream was purely the product of my imagination. I was, after all, much better after the morning's injections and the doctor apparently thought there was no cause for alarm. Still, with each passing breath the act of breathing was becoming more difficult and each moment that passed was pulling me farther and farther from reality. Suddenly I slipped into unconsciousness and crumpled to the floor.

The next thing I knew, Jerry was carrying me to the car, his face white with shock. "Hang on," he said. "We'll be at the hospital soon."

Jerry and my mother soon realized that my breathing was so sporadic that they might not be able to get me to the hospital in time. They flagged down a passing policeman who radioed for an ambulance and the fire department. I was removed from the car and placed at the foot of our driveway.

When I regained consciousness, I saw that the fire department had arrived. The siren on the massive red truck was just winding down. My mother was addressing me, her voice edged with terror. I watched as the uniformed men dismounted from the truck. Then I lapsed again into unconsciousness.

In the minutes that followed, I was mostly unconscious. During my brief conscious moments I heard alarmed voices calling to me. Realizing that my life must be in danger, I struggled to remain awake. A crowd had gathered on the sidewalk. My mother was trying to point out to me someone in the crowd but at first I could not see who it was. Just before slipping away again, I recognized Chris — the girl I had seen in my dream several months before.

Now the darkness into which I was slipping was without relief. I was acutely aware of my inner struggle for survival and of each labored heartbeat. I could feel the life draining from my limbs; my blood seemed still and thick. I focused on my heart and through sheer exertion of will tried to make it pump the blood through my body.

But the obstacles seemed insurmountable. I was exhausted. I knew that to give up was to invite death, but that prospect no longer frightened me. Death now seemed a gentle release from my agony. I surrendered to it. I stopped fighting.

Suddenly I found my "self" a few feet outside my body. No longer was it necessary to struggle for consciousness; indeed, I was acutely conscious. I could see more clearly than with physical eyes and I could sense every sound, every action and even every thought of the persons around me. I felt overwhelmed but deeply exhilarated.

I examined the hollow body that lay an arm's length away. "That's not me!" I thought. I was astounded to find that my body was never me but rather an instrument of my true self, the self from which my consciousness now arose. Still, the body remained the focal point

of the crowd's attention. I watched curiously as the resuscitation attempts, which I had been unable to observe before, continued.

The oldest fireman was hunched over my body, administering mouth-to-mouth resuscitation. I felt a sympathetic connection with the man whose mental pleading with me to hang on for a few minutes longer was clearer than the rest of the jumbled comments coming from the crowd. A younger, more detached fireman searched for a pulse. He glanced at the older man. There was no mistaking his meaning: he could find no pulse. Tragically my mother saw and understood. She backed away from the body and clung to a neighbor's arm for support.

"Hey!" I tried to call out to her. "Hey, Mom, I *am* here!" I desperately wanted her to understand that that body was not me, that in reality everything was as it should be, but I could not reach her. I called upon God to give her strength, to help her through the trauma of an ordeal I now knew she would have to face alone.

In the next instant I was transported to a vantage point above the telephone wires. Speaking in a resigned tone, the younger fireman told the older that three minutes had passed without a heartbeat. He suggested that the two of them exchange duties.

I lingered for a moment more above the telephone wires, thinking that the drama below was beginning to look like an absurd comedy. Everybody was staring at my body, all of them — even those dearest to me — oblivious to my true presence. I sensed that I could no longer be a part of their world and that I would have to go on.

Again in an instant I was swept away. Delighted at my newfound freedom, I soared to the limits of the earth's atmosphere, drinking in the heady beauty of the planet below. I was struck by the incredible oneness of the earth. Although it was populated by differing individuals and species, each fulfilling a separate and unique function in the grand scheme of things, the earth seemed to be a single living organism. I could see that nothing existed without purpose and that similarly, no human life, action or thought was ever without effect on the entire body of mankind. I felt at one with every human being who had ever graced the face of our planet. Still, I hesitated, I questioned.

Was I to be alone? Immediately I became aware of a departed uncle's presence. Lovingly he guided me to a sea of vibrant light. A sweet celestial music permeated the atmosphere of this sea and soon a vast light — a light next to which any sun would pale in comparison — came into view. I was irresistibly drawn into the light, enraptured by the love that emanated from its center.

Then, again in an instant, I became one with the light. I was at once a particular entity and a cosmic molecule —a separate being and yet an integral part of this vast, incomprehensible body of energy. The awareness of a loving, universal cosmic order made my former concerns and knowledge meaningless, for here, in this single, magnificent energy of love, of which we are all manifestations, was the essence of all meaning, the alpha and the omega.

I was at once at the apex of all existence and in a state of absolute nothingness. I was at once in every place that had been or will be created; yet I did not

exist in space or time.

When I became one with this all-knowing light, its knowledge became my knowledge. I saw in an instant my entire life and knew in that instant where I had gone astray from my true potential. I came to understand the meaning of the biblical proverb, "The first shall be last, and the last shall be first." Those accomplishments in my life that I normally held in esteem were meaningless in the light of this love, while any moment in which I had manifested love in my life was immeasurably glorified.

After reviewing my life I wanted to know the purpose and direction of mankind. Again, to ask a question was to receive an answer and in the twinkling of an eye I saw the evolution and history of mankind pass before me. I saw the human race as it exists now and it was made clear to me that our species was at a turning point. We would have to deal with the obstructions to unity on our planet — racism, religious intolerance, national chauvinism and scientific arrogance — before the development of mankind could progress.

A scenario unfolded before me in which mankind fell into a dark age of confusion and destruction. The people of the world turned on each other, the earth trembled and social institutions once held in awe crumbled. But after this period of upheaval human society blossomed as never before under the protective umbrella of peace among the nations and unity within the hearts of men.

I was ejected to the other side of the light where I briefly glimpsed a world populated by beings of light. One of these beings extended his arms in a welcoming gesture but the identity of that person remains a mystery to me, because as I proceeded to enter this realm an announcement issued forth from the light. The announcement was simply "IT IS NOT TIME" and its force was so overpowering that it reverberated through every molecule of this new universe.

Instantly I was catapulted from the sweet and luminous realm through a tunnel of the progressive colors of the rainbow until I reached a plateau of darkness. A coarse, harsh clang sounded and again I found myself viewing my body at arm's length.

Stunned and heartsick at being so forcefully hurled from paradise, I attempted without success to merge with my body. The body was being moved. The ambulance had arrived and two attendants were placing the body on a gurney. I saw Chris and Jerry watching horrified as the body was loaded into the back of the ambulance.

* * *

DURING THE FRANTIC drive to the Seventh-Day Adventist Hospital in nearby Glendale, I was able to unite with my body again for a moment but I found the pain of my physical body too great to endure. I popped out of it again and hovered close to the ambulance. I watched as my mother, sitting dazed and helpless in the front seat of the ambulance, looked in the rearview mirror just as the attendant in the rear announced "D.O.A." (dead on arrival) to the driver.

The ambulance slowed. My mother's pain at that moment was my pain and I desperately longed to comfort her.

In the emergency room my body was placed on a table and a pale young doc-

tor began an attempt to revive me. My concern, however, was for my mother and I lingered over her in a long yellow hallway where she awaited the arrival of our personal physician. My doctor, a stout, feisty man then in his 50's, finally arrived. He burst through the emergency room doors and demanded, "Where is she?"

"She was D.O.A.," the young doctor replied stonily as he washed his hands.

"The hell she is!" my doctor snorted. Immediately he asked how much adrenalin had been injected (two shots) and announced that as many as six injections should be given. The young doctor obviously feared that so many injections of adrenalin would be dangerous and he balked at the suggestion. But my doctor heartily cursed his stupidity and pointed out that I couldn't be in much worse shape than I was at that moment. He began directing the second resuscitation with a vengeance.

The violent process of administering shocks, heart massage and adrenalin to my body started once more. The process frightened me and I no longer wished to reenter my broken body, but my doctor, a man who could command obedience in the most recalcitrant of souls, demanded it. He would not permit my death.

He brutally pounded upon my chest and with each ferocious stroke to the heart insisted I return to the body. He seemed to understand that I was lingering near and that the revival process was to be a battle of wills — a battle he did not intend to lose.

I responded to the pull of his demands and began clumsily phasing in and out of the body, but the pain seemed oppressive and reunification impossible. Then suddenly — in a tremendous rush of energy saturated with pain and fear — my self and my body were again indelibly fused.

I awoke sometime later in a hospital room. I was angry at my doctor and resented being confined to the physical body once again. I immediately described my experience to my mother in great detail. I resolved to write it down as soon as I recovered but recovery itself was a tremendous battle. The deprivation of oxygen during the incident had left my brain permanently scarred.

Although the effects of the damage suffered during the incident were eventually overcome, the psychological effects of my near-death experience were permanent and far-reaching. Every particle of my being had been shaken. Every belief, every value and every goal had to be reevaluated after my luminous journey. The near-death experience was for me a great liberation — a rebirth — and its effects still can be felt in my daily life.

Most of all, as a result of the experience, never again could I fear death. Never again could I look upon life as being anything less than a divine gift that transcends the limits of this physical realm.



Update . . . By Jerome Clark

CHAMP IS SAFE – IN VERMONT ANYWAY.

It doesn't carry the effect of law but a resolution approved by the Vermont House of Representatives on April 20, 1982, urges protection of a large unknown animal reportedly seen in Lake Champlain hundreds of times between 1619 and the present. The measure, introduced by Rep. Mildred Small at the urging of cryptozoological investigator Joseph Zarzynski, passed by a vote of 77-28. The resolution seeks to protect "Champ," as the creature is affectionately known, from "willful acts resulting in death, injury and harassment." Since the lake also borders New York and Quebec, Zarzynski hopes to interest legislative bodies there in the conservation of Champ.

THIS BIGFOOT WAS JUST BIG FEET.

"If I don't set the record straight now," says retired logger Rant Mullens, 86, "people will go on believing there really is a hairy monster." The Toledo, Wash., man reports that in 1924 he and his uncle as a "joke" rolled boulders over the edge of Mount St. Helens intending to scare some miners, who subsequently said hairy apes had attacked their cabin. In 1928 he and friends carved out a pair of huge wooden feet and made tracks along the Muddy River. Washington State University anthropologist Grover Krantz, a leading scientific authority on Bigfoot, calls Mullens' prank a "particularly dumb hoax" which stood out because the prints were different from those in other cases.

RANDI AWARDS THE "URI."

Every April Fools' Day James (The Amazing) Randi bestows the Uri Award for "outstanding performances in the pseudosciences of parapsychology and the supernatural." Among this year's winners: parapsychologist Charles Tart for concluding that predictions of the future are more difficult the farther away the events are; sociologist (and psi skeptic) Marcello Truzzi for saying he would go to China to investigate "with an open mind" children who claim to be able to read with their ears; and attorney

Martin Minnella who argued that a Brookfield, Conn., man was demonically possessed when he committed murder. Other winners included Tamara Rand, who hoaxed a prediction of the attempted assassination of President Reagan, and NBC-TV's Today Show, which publicized her story before reporters had checked it out.

CANADIANS ACCEPT THE PARANORMAL.

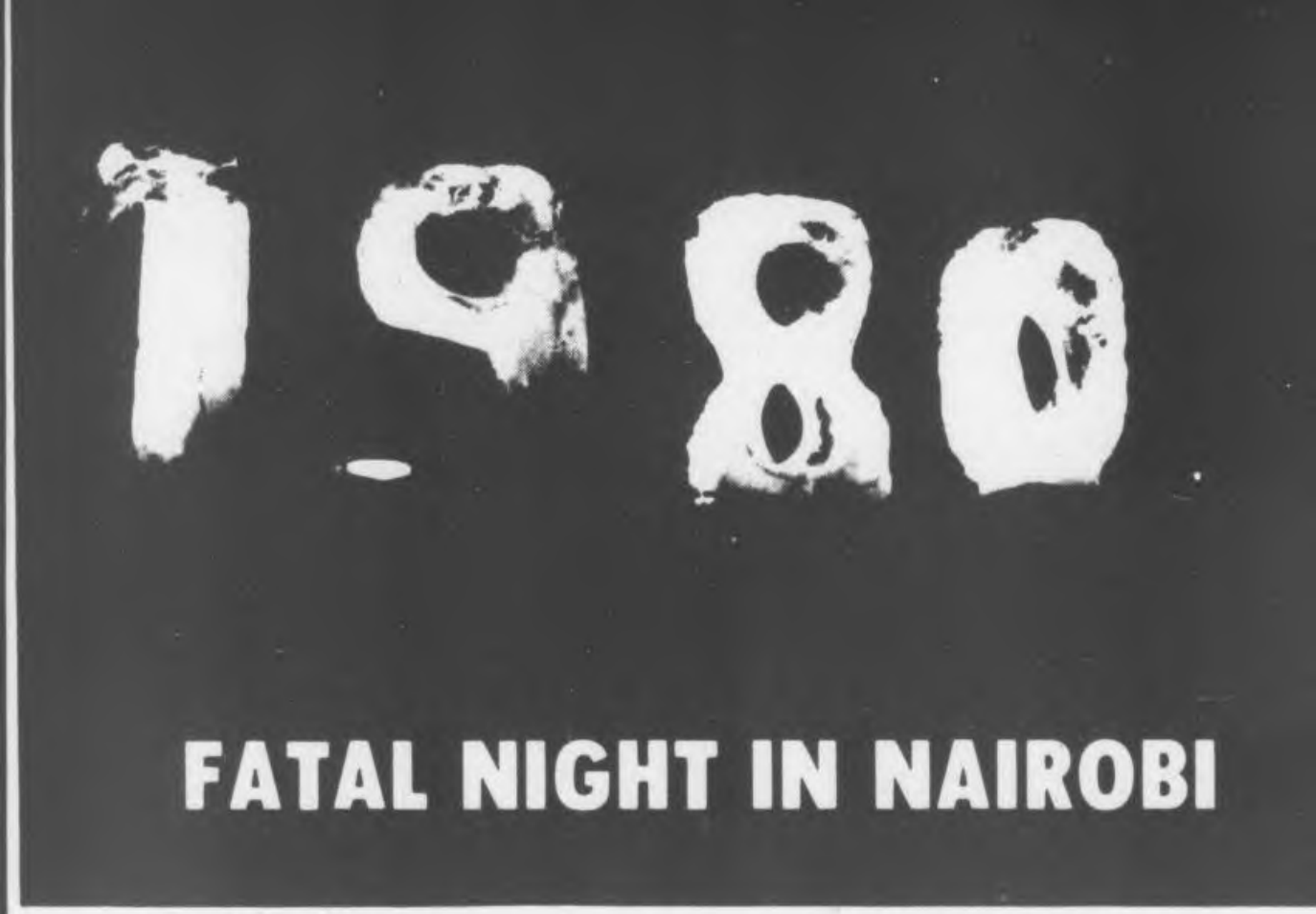
Almost 70 percent of the citizens of Canada accept the reality of ESP and 40 percent think it may be possible to communicate with the dead, according to a survey by University of Lethbridge sociologist Reginald Bibby. Such views are "not dependent on, or influenced by, age, sex, church attendance, religion, region or community size," Bibby writes in the Vancouver Sun. "It is an idea that's spread easily across all barriers."

IS MUTILATION MYSTERY SOLVED?

Two writers who conducted an extensive field investigation of cattle mutilation cases in the United States and Canada have concluded, "There were indeed cattle mutilations – but nowhere near the scope of the reported cases." Daniel Kagan and Ian Summers, authors of a forthcoming book on the subject, believe that in the great majority of instances the animals died of natural causes but the climate of hysteria that gripped America in the mid-1970's – the product of Watergate, revelations of CIA dirty tricks and the hasty retreat from Vietnam – caused people to read sinister conspiratorial implications into ordinary events such as routine cattle deaths. But in a few cases occurring in Alberta, Colorado and Iowa authorities established with certainty that the animals had been mutilated. Circumstantial evidence tied the incidents to cult rituals by underground Satanist groups.

MAYBE THE RAVENS DID IT.

A weird mutilation story comes out of northwestern Ontario where farmers report that killer ravens are plucking out the eyes of cattle which usually die soon afterwards. Skeptical authorities changed their minds after veterinarians confirmed the accounts. Experts speculate that the ravens may have developed a taste for the eyes of living cattle from scavenging carcasses.



FATAL NIGHT IN NAIROBI

On December 31, 1980, author Karen and her husband Charles Berfield dined in Nairobi Hilton where ice sculpture used as table decoration dripped away the minutes.

Safari in Kenya began under a shadow — a premonition of danger, fire and death.

By Karen Berfield

AS SOON as the plans for our safari in Kenya were firm, I began to feel a strange unease. Night after night I awoke tense and weeping after nightmares of fire and death. In December 1980, as the time of our departure neared, I grew increasingly remote and depressed. My husband Charles' comments on our adventure were often met with a vacant stare rather than the enthusiasm we had previously shared.

Was this another of my premonitions? Ten years earlier, in July 1979, I had suffered hideous nightmares in which my unborn child would die as an infant. He was born January 4, 1970, and died a few months later in Children's Memorial Hospital in Chicago. In college in 1957 a dream of a history question enabled me to answer it successfully in a test.

As the African trip came closer, I sought some logical explanation for my apprehension. I had traveled in Europe and South America without undue concern. Now, while seeing animals on the Serengeti Plain had always been my goal, the preparations for our departure were those of the doomed. I rewrote my will, insisted my husband make one and then prepared lists of all my possessions, designating their future owners. I told my daughter Elizabeth where the

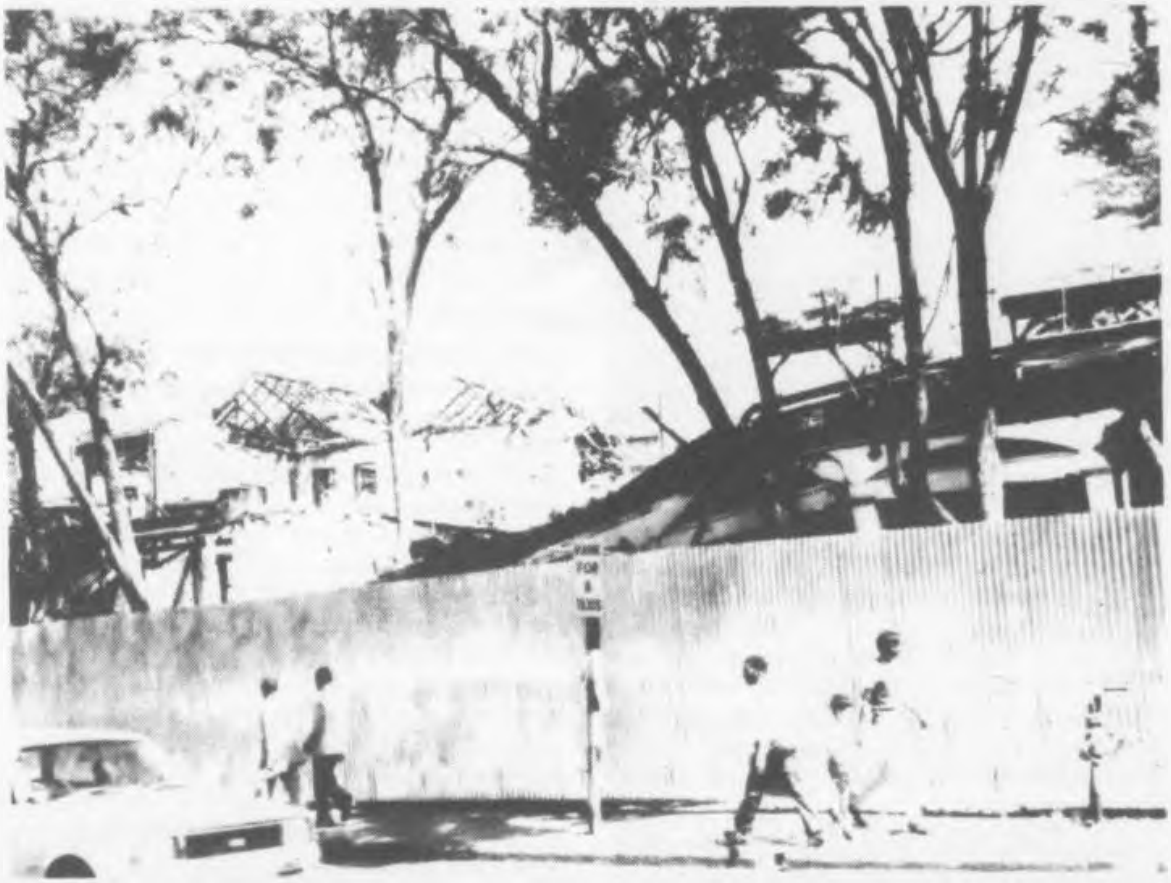
lists were and made sure she knew where I kept the combination of the safe. Finally, I wrote a letter to my mother Emma Souder which was so morbid it frightened her.

Where was the danger? I began to check out every move before I made it. At the airport in Sterling, Ill., I felt certain the small ferry plane was safe. At Chicago's O'Hare I scrutinized the big DC-10; I need not worry about that. My husband, a physician who believes only the facts, studied me. He too was caught up in my unexplainable fears. The Italian 747 airliner which we boarded December 28, 1980, was noisy, dirty and creaky — but safe. Nevertheless, the passengers applauded when it landed safely in Rome.

A brief tour of Rome was uneventful but on the eight-hour flight to Kenya, during a brief nap, again I dreamed of the flames. We landed in Nairobi December 30 and checked into the Nairobi Hilton. I heaved a sigh of relief. We had made it this far and nothing had happened — not even a broken fingernail. Our safari was to begin in two days.

On December 31 friends whom we had met aboard the Rome flight suggested we have New Year's Eve dinner at the nearby Norfolk Hotel where the restaurant had been highly recom-

The Norfolk Hotel was extensively damaged by the explosion. When the Berfields returned from safari in Kenya in mid-January, they photographed the barricaded ruins.





Author and her physician-husband Charles have traveled widely in Europe and South America. Until the Kenyan adventure she never had felt apprehension before their departure and could not understand why nightmares of fire and death plagued her as the time for the safari to the Serengeti Plain drew near.

mended. Suddenly a cold fear engulfed me. My husband always made such decisions and he wanted to go — but this time I declined for us. "Let's stay in the Hilton," I said firmly.

As we sat down to dinner that night, a loud explosion shook the room. We soon learned that the Norfolk Hotel had been bombed and 100 persons were killed, injured or missing. We might have been among them.

The next day we left Nairobi in a van bound for the Serengeti Plain. Released from my apprehension, we enjoyed every minute of the safari.



ALL WASHED UP

A SEATTLE, Wash., man wrote a love note to his wife 10 years ago, slipped it into a bottle with an addressed envelope and dropped it into the Pacific Ocean halfway between Seattle and Hawaii.

Chris Wille, an employee of the National Wildlife Federation, found the bottle in August 1981 while jogging on a beach in Guam. After replacing the envelope — the 10-cent stamp was out of date — he dutifully mailed the letter to Seattle. When it was returned with the message "no longer at this address" Wille sent it to a Seattle newspaper.

The note was unabashed, old-fashioned romanticism:

"If, by the time this letter reaches you, I am old and gray. I know that our love will be as fresh as it is today. It may take a week or it may take years for this note to find you. Whatever the case may be, it shall have traveled by a strange and unpredictable messenger — the sea. If this should never reach you, it will still be written in my heart that I will go to extreme means to prove my love for you."

Someone managed to contact the woman to whom the letter was addressed. She listened as the note was read to her over the phone, then burst out laughing.

"We're divorced," she said, slamming down the phone.

MARGO, GHOSTWRITER FOR GHOSTS

Part II

Through this woman's pen the dead — famous, infamous and obscure — tell tales of lives lived long ago.

By James Crenshaw

BRITISH medium Margo Williams, who is credited by her supporters with having "rescued" many an earth-bound soul from the web of sorrows and fixations they have carried into the afterlife, caught the attention of parapsychologists in the late 1970's when her husband Walter backed up her work with what appeared to be admirable scholarship.

Margo produces automatically-written scripts that she says are dictated to her by discarnate spirits who generally seem remorseful over sins of omission or commission during their lifetimes. These "inner" voices are audible only to Margo and while she writes at a "terrific speed" to keep up with their sad tales she contends the messages are virtually verbatim. Many times her hand is influenced or "controlled" as in ordinary automatic writing.

Walter Williams, a retired chemical engineer, has attempted to verify the past existence of many of these controls and announced that he has done so in numerous instances, such as the communications from a personality calling herself Mary Todd Lincoln, wife of the Civil War President, and others less well known historically.

At first some parapsychologists were impressed, among them Prof. John Beloff, former president of the British Society for Psychical Research, but last year Margo and Walter Williams were dealt two harsh blows.

First, a London publisher who had agreed to publish a book about the scripts received by Margo suddenly



Controversy surrounding Margo Williams' spirit messages has set supporters against skeptical parapsychologists.

called off the deal, although a substantial advance is said to have been paid.

Second, psychiatrist Dr. Ian Stevenson, who heads the division of parapsychology at the University of Virginia Medical Center, and Dr. Beloff of the University of Edinburgh jointly released a report entitled "An Analysis of Some Suspect Drop-in Communications" (*Journal of the Society for Psychical Research,* London, September 1980). The subject was Margo and her automatic scripts.

The parapsychologists suspect that much of what is contained in the scripts comes from "normal" rather than paranormal sources and mention errors and inconsistencies as evidence for this. Their opinions created a furor among Margo's supporters, who declare they know that many of the communicators were previously unknown to Margo and Walter Williams.

They also cite Walter's untiring efforts to back up the communications with hard data, some of it obtained with great difficulty. One of these early researches was severely criticized in the SPR report. Margo received a remorseful communication from a personality calling herself Lizzie. She claimed to have been a servant girl who secretly fell in love with the poet John Keats while he was visiting the Isle of Wight. Her sense of guilt arose, she said, from the fact that she had stolen some pages from his notebook including verses he had titled "Ode to a Wave."

Walter Williams, whose home with Margo is in Ventnor on the island, easily found verification that Keats had stayed in the quaint village of Shanklin in 1819 with his friend James Rice. No record of Lizzie was available.

Margo insists, according to the report, that she never had heard of John Keats before receiving the message.

The SPR analysis of this "simple tale" was an attack on the ground that the verses are "vapid, witless lines which, though they use a roughly Keatsian vocabulary, could not conceivably be the authentic work of one of the greatest poets of the English language, quite apart from a twice repeated grammatical error."

This irrelevant literary evaluation arises from a "profound misunderstanding" of the communication process, according to those who support Margo. Involved here are latent memories of an uneducated servant girl who did not have the original Keats notes in front of her when she communicated and who had to filter simple thoughts and memories through an alien mind (Margo's) at top speed with whatever inadequate literary resources she could command.

Interestingly enough, another 19th-Century poet, Samuel Taylor Coleridge, seems to be identified in a series of scripts from a Catherine Clarkson, wife of a leading Quaker named Thomas Clarkson. They entertained "Samuel, a sickly opium eater," and his wife at their home at Ullswater in the Lake District.

"Our friends stayed for a whole month," the communicator reported. "Samuel seemed a little better but his wife was worried and they returned to London." (Coleridge was known for his addiction to opium and drug-induced visions were said to have inspired his mystical poem *Kubla Khan.*)

Scripts from a character calling herself Sarah Palmer are referred to by the supporters of Margo's writings as evidence of her sincerity. They say it took

considerable research to identify her and her criminal activities and those of her son "dear William" who was hanged for murder. These are a few of the clues provided in the scripts:

Though married, Sarah confessed to having many lovers.

She and her husband became rich by having their workers steal trees from the estate of a "one-legged marquis." (The logs went to the Palmers' sawmill.)

One script mentioned Anne and sadly recalled "how disappointed I was in dear William to treat dear Anne in such a manner. William was always so kind."

He turned out to be the notorious 19th-Century poisoner Dr. William Palmer.

In a letter to me, for publication in FATE, Walter Williams described what his research revealed:

"Palmer's mother Sarah (the communicator) was present at his execution in 1856. This must have been a great traumatic shock. Previously she had always spoilt her son with gifts of money, which he promptly wasted on betting. No one knew how many people he had poisoned before being caught, and his wife Anne was thought to be one of the many. As a young man William Palmer learnt about poisons in Liverpool where he worked for wholesale druggists . . . .

"The references to trees became clear as Sarah and her husband were involved in the theft of trees by their employees from nearby estates in Cannock Chase. One of the large estates belonged to the Marquis of Anglesey and he indeed had lost one of his legs in the Battle of Waterloo. Thus all the strange facts written by Margo have been fully verified."

Another of Margo's scripts is from a seamy character who also was hanged. He is represented as being resentful and bitter over the ending of his criminal career because he did not understand a fortune-teller's prophecy. Stephen Dispose died on the gallows at Maidstone, Kent, in 1789, after being convicted of robbery.

A woman from Rochester, said to be a witch, had warned him to beware of a "maid with a stone." So he constantly avoided young women wearing the then-popular stone rings. To Margo he lamented, presumably remembering that he was hanged at Maidstone: "The witch was right, damn her. Plague take the cully [simpleton] at Rochester and send me to swing on the gibbet, to be left till crows pick the flesh from me bones hanging in chains."

Neither the Sarah Palmer nor the Dispose cases were discussed in the *SPR Journal* but Dr. Stevenson personally undertook to investigate thoroughly one case that involved long-past events in England, Greece and Germany. The case was that of "Anna Lyons" who said she was the daughter of a 19th-Century admiral, a naval hero, who became Lord Lyons and at one time was a British diplomat.

"Anna" asserted she married Philipp von Würtzburg, member of an aristocratic Bavarian family — except that in the scripts she spelled his first name with one "p" and referred to him as "Baron Philip de Wurtzburg."

Dr. Stevenson discovered a family history of the von Würtzburgs in a German library while visiting Munich and because he reads German, was able to compile a "whole catalogue of errors" in the scripts. On the other hand, some

parts of the scripts seemed to show a "curious correspondence" with an available biography of Lord Lyons, a few pages of which "provide verifications of the correct details included in the scripts."

Annie Lyons met Philipp while her father was minister to the court of King Otho of Greece (from 1835 to 1849). Philipp had been a member of the king's Bavarian guard and later was his aide-de-camp. The wedding was described in the scripts as "the grandest of times" and "the most wonderful wedding ever held." The bride's gown was "the loveliest ever created." The king and queen were invited and by inference attended, although this is not explicitly stated.

According to the facts Stevenson uncovered, including a reference to a letter written by the bridegroom to his family in Bavaria: "There was, however, no grand wedding." The wedding took place on the day before Christmas 1839 at the home of the British minister, then Sir Edmund (later Lord) Lyons, "with only a small circle of family and friends present."

It is unlikely, states the SPR report, that King Otho would have attended had he been invited, because of "bad relations" between him and Sir Edmund. Moreover, he would not have been expected to attend a small private wedding. Philipp's letter was said only to have mentioned the religious service, the gifts and the place the couple spent their honeymoon. No mention is made of King Otho.

An even more serious fault, according to the report, is the statement by "Anna" that her parents at first opposed her marriage to Philipp because he was a foreigner. The English biography makes a similar statement. However, the researchers found other, more cogent reasons for the initial opposition, not the least of which would have been Philipp's close association with King Otho, with whom Sir Edmund was not on good terms, plus the fact that Philipp was a second son with few prospects of substantial inheritance or advancement. There also were religious problems to be resolved.

Another flaw, say the researchers, is the statement by Annie or "Anna" that her sister Minna married the son of the Earl of Surrey "in June 1839" but said her own wedding occurred "towards the end of 1839." The Lyons biographer gives Minna's wedding date as June 29 and Annie's "at the end of the year."

"We consider it exceedingly strange," says the report, "that a communicator would remember the exact month of her sister's wedding and be vague about that of her own."

Perhaps not so strange, reply the Margo apologists. They find it equally plausible that Annie would be deeply impressed by the grand scale of her sister's nuptials and the date thereof in contrast to her own unspectacular wedding so soon afterward. She would have carried to her death (in 1894) a deep resentment that remained submerged in her consciousness until she expressed it through fantasy and embellishment in her wishful dream of the "grand" wedding she too had desired.

As to the confusion of names, Margo was writing as well as possible whatever was dictated and, if the control was not complete, she easily could have confused "Anna" for Annie.

And if the Lyons biography was the source of the scripts, why was Annie, as

the name was given there, changed to Anna?

Dr. Stevenson thought that Annie herself might have used the German form Anna after she married but his research showed she did not. The report found that the biography of Lord Lyons also gives it as "Baron Philip de Würtzburg," the French form in conformity with the diplomatic language of the day. The SPR authors comment, "We have a right to expect Annie von Würtzburg, as Annie Lyons became and remained after her marriage throughout the rest of her long life, would remember her husband in the German style, not the French one."

But Annie was also schooled in the diplomatic language and in communicating in writing wouldn't she tend to use that form?

These explanations are not good enough, say Drs. Stevenson and Beloff. They conclude the scripts show a "close correspondence with usages and details of content" found in the Lord Lyons biography by Captain S. Eardley-Wilmot. "They [the scripts] include several additional details not found in Eardley-Wilmot that are either definitely wrong or most certainly so. If we add that, although no copy of Eardley-Wilmot's biography of Lord Lyons is available in the public libraries of the Isle of Wight, a copy is available in the nearby library of the naval collection at the New Central Library, Portsmouth, we think few readers will fail to agree with us that the communications said to come from Annie (or Anna) Lyons must have derived from Eardley-Wilmot's biography. We believe information contained on pages 81-84 of this book was somehow conveyed normally to Margo Williams. The scriptwriting intelligence, whatever that may have been, embellished the somewhat meager descriptions given by Eardley-Wilmot with dramatic details that were implausible or definitely wrong."

Margo received another communication that she contends was impossible for Walter to trace through ordinary sources. The communicator said he lived in Australia in the early 19th Century. He gave his name as Greenway and revealed that he was an ex-convict and an architect. There were few other clues. Not even his first name was furnished.

Margo asked the late Maurice Barbanell, editor of the weekly *Psychic News* of London, to appeal to Australian readers for help. Two replied. Greenway (first name Francis) turned out to be an Englishman who, with his two brothers, had organized a building construction firm using his designs. It went bankrupt and in 1812 Greenway was convicted of forging an endorsement on a contract. He was sentenced to die. A commutation order banished him instead to Australia, where he eventually became the first fully qualified architect. A number of his buildings, including a church, still stand. There is no evidence that Greenway's story is available in any Isle of Wight library or across the waterway in Portsmouth, Margo's supporters proclaim.

Editor Barbanell, after reading the SPR report, made this comment for FATE: "My own view is that I don't think the allegation of fraud has been substantiated."

Margo's scripts sometimes purport to tell the complex stories not only of one past life of a soul but of two or more

lives, thus bringing into question the plausibility of reincarnation tesimony. The Stevenson-Beloff report does not deal with this issue, although Dr. Stevenson is considered to be the world's leading researcher into what he calls cases suggestive of reincarnation.

Nevertheless, Walter Williams says, "I have been able to track down and establish true identities for the same personality in two successive lives."

Actually the personalities tend to differ but the purported spirit narrator is the same. For example: One John Scott said he was a writer and "quite an authority" on guns and game hunting around the first decade of the 19th Century. He sought to "find favor with the disporting gentlemen of the day." The "preponderance of claret" helped him in his writing. "It proved conducive to my work," he added. He died full of "remorse within my heart" because "I encouraged men to kill game, not for food but for sport. This was a sin I was to pay for much later. Humans must eat to shoot to boast about over the claret — how sinful! To encourage men to shoot birds — how wicked!"

In his next life the narrator said he was an American aviator in World War I. In a machine with wings he was appropriately shot down like a bird. He remarked on the irony of it, the retribution, "Now in this later life to be killed by a man with a gun, a siege gun! . . . The terrible war, the slaying, the heat, the stench of my burning flesh! I had always wanted to be an airman. I was going to fly at last. I enjoyed every minute of my training. . . . Yet I did not do as well as I would have wished — to be hit and feel one's self going down and down, spinning and see the smoke."

He said he survived the actual crash of his plane but was so crazed by his injuries and his flaming clothing that he drew his pistol when confronted by German soldiers. They shot him. He did not realize that they would have rescued him.

Walter Williams thought he had traced the right John Scott when he found one of that name, a writer and editor who had died in a duel with pistols in 1821. But there was no reference to sporting activities in the sources. Then he discovered another John Scott who lived during practically the identical period (late 18th and early 19th Centuries). This one spent much of his life hunting and shooting and working for the *Sporting Gazette.*

Walter said he confirmed further facts related by the communicator concerning his second life by checking books about World War I air battles. He identified the pilot as an American ace named Frank Luke, Jr., who was in fact shot down in flames over Germany. Numerous clues in the scripts were confirmed by the records, Walter said.

He also tells of verifying the stories of a humorless British engineer who was blamed for a tunnel collapse and then was reborn to a life of fun and frivolity in the United States. He claimed to have died in a Boston nightclub fire which he described in some detail.

With the aid of "friendly replies" to letters he sent to a small town librarian in England, Walter said he also traced an obscure solicitor who, in the scripts, foretold his own rebirth into a poor environment after being a wealthy landowner. He had been a bad-tempered "curmudgeon" who ruled his domains "with an iron hand" but knew at last

that he would be reborn to poor parents amid many discomforts. "I realize the harshness in my nature," dictated the communicator. "Retribution educates souls who show no love."

Retribution also is the theme of other Margo communicators who are said to be earthbound spirits haunting particular locations. One of these, she said, wrote through her, "Pigot's my name. Reached the rank of admiral. My fault, telling the man to make haste. I spent too long with some fine port. It was as we approached the gate a figure was afore us. Could not blame the coachman as I told him not to spare the horses to arrive as a guest on the island. And being responsible for the idiot's death, methinks it was only I who was to blame . . . ."

The admiral's message seemed to corroborate a reported haunting on the Isle of Wight. At the site of a once stately home in the hamlet of Knighton, sometimes the sounds of horses' hooves could be plainly heard, along with the clatter of a coach's fast-moving wheels over the roadway near the old gateposts of the house, now in ruins. No one had mentioned the admiral in connection with the haunting or an accident that had caused the death of a young man just outside the gate.

Margo visited the place in July 1978 and in the presence of witnesses wrote her scripts, rapidly as usual, on the spot. The communication was a paradoxical mixture of gnawing guilt and callous contempt for the victim. Pigot described the young man as "the son of a servant with no wits in the head that was crushed."

The incident was disposed of, he said, with "a small amount of gold coins and the matter closed." He went on to enjoy his visit and "would not let the idiot's death spoil my respite from duties." On the advice of his host, he told no one else, not even his wife and family.

"I did not return to the house," the message said, "yet heard so oft in my dreams the horses' hooves and the scream of the lumbering idiot. Therefore I was drawn to this spot when I made the longest voyage of all that all must make at the end of their lives."

It was at this point in the writing that the most important identifying clue was given under almost automatic control — a series of foreign words that Margo and Walter insisted had no meaning.

The words proved to be Latin and a librarian translated: "Oh, if Jupiter would restore to me the lost years!" The script continued, "I am sad that I was not bold enough to see the idiot have a Christian burial — to be bundled into the ground like a dog, his widowed mother silenced with gold — the horses smashing his skull . . . . Now I have confessed I hope and pray I should go toward the brilliance I see. Yet reach it I have been unable. If the horses stop I know I can go onward and the years will not have been wasted. Please accept my gratitude for finding me. Curious folk have looked, yet have never listened with their inner ear, which is rare."

Naval biographies reveal there were two Admiral Pigots but Admiral Hugh Pigot (1721-1792) seemed to fit the case. In 1782 he was sent to the West Indies to relieve another admiral. Immediately after he had sailed the admiralty received news that made the assignment unnecessary — too late to recall him. So he remained in the West Indies for a considerable time — "the lost years."

His ship was the *Jupiter.*

Margo supporters think the internal evidence of the case is sufficient to overcome any suspicion that it came from a "normal source." They say the story would require the talents of a very clever writer with the skill and style to dramatize the historical facts.

They add that the positive aspects in favor of Margo and Walter's tremendous output depend as much on such internal evidence as external. Sincerity of purpose and integrity are self-evident, they contend, and these do not add up to a psychological profile of blatant fraud. They argue that neither Margo nor Walter fits that characterization and if they did, for what purpose?

Furthermore, Walter declares, "Margo has received words or messages in Welsh, French, Italian, Afrikaans and one or two words in Malayan, as well as the sentence in Latin. Many countries throughout the world have been represented."

Margo reports that each voice she hears is distinctive. "For example, a cockney sounds cockney. Americans speak characteristically 'American.' Scots speak like those who live in Scotland and so on. And the handwriting does at times vary considerably. I know I am guided, for if I were not I know that I could never keep pace with the rapid dictation I hear within myself."

Nevertheless, the Stevenson-Beloff report states: "Although we are not able to say how the normally acquired information reached the mind of Margo Williams (or, to put the matter precisely, came to our attention in the typescripts submitted for examination by Walter Williams), we do not think that our ignorance on this point invalidates our main conclusion. Although we have confined this report to a discussion of a small number of cases in the total *oeuvre* [work] of Margo Williams, we have also examined some others closely and they do not affect our main conclusion. Accordingly, unless and until we are provided with some evidence that Mrs. Williams really did acquire some information paranormally, we find ourselves unable to regard her scripts as being of interest to parapsychologists."

The final verdict may not be in on the "suspect" scripts studied by Drs. Stevenson and Beloff, but Margo's principal defender, her husband Walter, commented in a letter he wrote to me, "We know that the world must come to recognize the spiritual value of all this, something that cannot be proved scientifically but is truly a wonderful happening."

While appreciating that this and Part I are far short of a comprehensive analysis of the Margo Williams case, we would appreciate comments from readers. These should be sent directly to FATE*'s Report from the Readers department.*

EAT AND BE WELL

SICK PEOPLE can either see a doctor or have a feast at China's first therapeutic restaurant, the official Xinhua news agency reported in early summer 1981. The Tongrentang restaurant in Chengdu, the capital of Sichuan Province, serves dumpling soup for diabetes, ginseng soup for neurosis, heart trouble and stomach problems, sliced pork with chrysanthemums for fever and carp with red beans for edema.

THE GHOST TOOK REVENGE

I listened in terror to the ghost's evil laugh — and suddenly the explosion hit, blowing the floors upward, shattering the windows.

By Lorraine Nuzzo

IT MIGHT be said that this story of a ghost's vengeance began the day Nicky and I decided to get married and settle down. The Nuzzo family disapproved, for he was an Italian Catholic about to marry an English-born Episcopalian. Yet, when I think back, I wonder. The story may have begun many years earlier when Anna Saielli, an immigrant Italian spinster, was condemned to live her last years on welfare under the shadow of a hostile family who wanted her put away. In fact, Anna Saielli died in June 1957 in a home for the aged.

I knew none of this when Nicky and I returned from our honeymoon in Niagara Falls and on September 20, 1957, moved into the old stucco house in Staten Island. Nicky's father, in the real estate business, was dickering to buy the house from Anna Saielli's family. When it eventually cleared the welfare lien which had resulted from the old woman's tenancy, it was given to us as a wedding present by Nicky's family.

It was a two-flat building. We took the second floor apartment and planned to refurbish and rent the first floor. From the beginning I didn't like the neighborhood but believing "whither thou goest I will go" I tried to make the best of it. It was a forbidding house with damp walls painted in ugly colors or shedding equally ugly wallpaper. In short, I hated the place but I hoped it could all be fixed up in time.

The Nuzzo family's hurt feelings reflected in the cold treatment I received from my new neighbors. For many months I didn't get to know anyone. I usually got home from work before Nicky. I would start dinner and a few hours later he would rush in, gulp down his food and rush out again to night school where he was trying to learn plumbing. So it went, night after night, day after day. I kept our small television set on all the time trying to cover up the strange new sounds of the neighbor-

hood and that most unbearable sound of all, silence.

Eventually, one of the neighbors softened. Julia Pietro was dumbfounded to learn that I knew nothing of housekeeping and she took me under her wing. Even after we became quite close I was reluctant to confide in her that I was fearful in the house, that I heard strange whispering noises and had a feeling of being watched. But one day I mustered the courage to tell her about the queer sounds in the hallway on the stairs leading to our apartment. She heard me out, but I doubt that she believed me. When her husband Bryan began to work the night shift she often spent the evenings with me until Nicky returned from his night classes. On these nights I knew she had to hear the noises too; yet she never said anything.

It became a game. I'd pour the tea and we'd play gin rummy. The dark living room was behind her and when I heard the first rustlings I'd lower my eyes and concentrate on my teacup. The sounds never seemed to increase but the cold chill that filled the room did. I would smile inwardly when Julia reached for her sweater and pulled it over her shoulders. Then from the bowels of the dark hallway would come an unbearable whispering. Ever so soft and far away at first, it would move nearer, accompanied by soft, then heavy footfalls on the stairs. Up and up the sounds would come, closer and closer — and Julia would suddenly think of a reason to retreat to her house next door.

In time we took in another friend, Rose Messina, who was outspoken and witty. One evening we were in my kitchen playing our usual card game, when the whispering and footsteps began. Julia dropped her eyes but Rose jumped up and laughed.

"What's the matter with you two? Don't you hear someone at the door?"

Before we could stop her she rushed to the door and opened it slightly. A sudden rush of icy air slammed the door fully open and knocked Rose against the living room wall. The entire apartment was instantly filled with freezing cold, unbelievable in the middle of July. We stood frozen with fear. There was nothing to see — yet we could hear a rustling, laughing whisper circling the living room. Then, as quickly as it had come, it receded — down the hallway to the apartment below. As the sounds went, so did my friends. They never came over again except in the company of several people.

It was like this for the whole summer of 1958. Then, late that year, I became pregnant and my friends began to worry about me. Together they would visit me in the evening and when the footsteps began, we'd go for a walk or cross the alley to Julia's house. Now we talked openly about the grisly sounds and we even named our whispering friend. We called her "Myrtle."

One evening when Nicky and I were going out, our little dog had gotten loose and disappeared. We asked Julia and her daughter Tina to watch for him and if he returned they were to push him inside the kitchen door so he couldn't run away again. When we returned late that night we found Julia and Tina hysterical. They told us that when the dog returned, Tina dragged him to the kitchen door but he refused to go inside. She became aware of the soft whispering sound and the intense cold when she

held the door open for the dog. Looking up, she saw Myrtle for the first time. She was a woman of medium height with long flowing hair and wearing a long gown. Her face could not be distinguished but her motions were obvious. Laughing and whispering hoarsely, she was beckoning Tina to enter. The girl's blood turned cold as she watched the spirit recede into the deepening shadows of the living room. In the light from the streetlight Tina could see right through her. She stood rooted, her eyes fixed on this transparant creature floating through the empty apartment.

Tina was immobilized; her mother's call fell on unhearing ears. When Julia shook her roughly, Tina became hysterical and pointed to the filmy apparition. Her mother stared in unbelieving awe, then managed to pull Tina away. After retreating to their house, they never again returned to mine.

After my baby Michael was born November 12, 1959, the noises came more frequently. The cold seemed to be everywhere at once and the whispering laugh was so unbearable that I'd keep the TV on loud to try to drown it out. As he grew to be a toddler Michael would roll his ball down the 20-foot living room and after it stopped midway it would return to him as if someone had pushed it. I would catch him playing pat-a-cake with someone who wasn't there. Irrational fear assailed me. Could "Myrtle" harm him? Could she take him away from me?

I was pregnant again in late 1960 and many unexplained things etched fear deep into my heart. I didn't use the hallway at all, for entering it was like descending into an empty grave. A sickening musty odor permeated the hall and no matter how often Nicky replaced the light bulbs they never seemed to work.

We rented the first-floor apartment to a young Italian couple named diAngelo. I was sure they must have heard the noises but they never complained — of either ghostly sounds or the failing light bulbs.

Baby Joseph was born July 14, 1961, and when he was only a few months old he would wake us in the middle of the night with horrible screams. Rushing to his room we'd find the familiar icy cold filling the apartment. More than once, just before we reached his doorway, we saw a fleeting shadow slithering toward the hall door. Her laugh would be soft as her footsteps retreated unevenly down the stairs. We'd find the baby huddled in the corner of his crib, screaming in fear. After this happened a couple of times we moved his crib into our room.

* * *

SUNDAY, February 4, 1962, was a beautiful day. I opened all the windows a crack to let in the crisp fresh air. I heard the peal of church bells as Nicky left for Julia's house to replace some faucet washers. My two babies were sleeping and I felt quite at peace as I puttered around the kitchen getting Sunday dinner started.

When the rustling started in the hallway I refused to acknowledge it. I stubbornly continued jostling the dishes in the sink until — "she" laughed. I dropped the dish I was holding and it smashed on the floor. I hurriedly picked up the pieces and discarded them, then went to the living room and glanced out the windows. "I will not turn around," I thought. I kept repeating over and over, "I will not not turn around," The whole

apartment was filled with penetrating cold. I blinked back angry tears and whispered, "Go back where you belong. Leave us alone! You don't belong here." My rattled nerves could take it no longer. Afraid to turn and afraid to run, I half-shouted, half-hissed, "We're alive! Go back to your grave!"

Minutes later, it happened. Myrtle's whispering laugh sounded shrill, hysterical — and then came the blast. The floors blew upward and all the windows shattered. Dust and soot and thick smoke filled the air. Rushing to the bedroom to my screaming babies, I tripped over some raised floorboards and fell onto the bed. The house was shuddering like a live thing.

I could hear horrible screams from outside. Peering through gaping holes where the windows had been, I could see Mrs. diAngelo on the sidewalk across the street, screaming and thrashing, completely consumed in flames. I saw Nicky dash to her side while her husband inched across the pavement toward her, his own back in flames and the afternoon sunlight glinting on shards of window glass protruding from his arms, legs and shoulders.

I watched numbly, clutching my babies, vaguely hearing the shrill scream of sirens, until Nicky came for me. He had broken down the kitchen door to get in. He took the children from me and pushed me ahead toward the door.

"We've got to get out of here. The damn house is burning. Everything is gone."

Now I turned and looked at the devastation. The hallway was impassable, its side wall collapsed. Dirt, soot, broken glass, plaster, blown-up flooring — everything was rubble. But the living room wall was unbelievable! It was glowing pink-hot — like Myrtle's burning frustration and anger and heartache. The burning-hot wall was her last burst of passion. Myrtle — who had always wanted marriage and children and had died all alone in an old age home — had thrown herself wholly into taking revenge.

* * *

THE FIRE department and the gas company had trouble containing the fire and the gas leak and it was almost midnight before people were allowed to return to their homes. The building was deemed safe, the fire engines left and we faced the task of sealing the gaping holes and cleaning up the mess. Julia and Bryan came into our devastated apartment to give us what comfort they could. They paused momentarily before entering, then laughed away their fear. We all watched warily as little Michael toddled off to play with his ball — which rolled away from him without returning.

Myrtle was gone. She had returned to her grave, her anger spent, her revenge complete. Still, I found myself listening. . . .

VOODOO MURDERS INVESTIGATED

IN NOVEMBER 1981 federal officials were investigating charges that two Haitians were killed in a voodoo sacrifice on a voyage to south Florida. Eli Joseph and Wilson Alexandre, survivors of the voyage, told investigators that two Haitians were sacrificed to voodoo gods about three days after the vessel departed Cap Haitien.

Uncle Al Came Through

The message was urgent and time was short: if the young man went into the desert he would die — but could the psychic find him before he made the fatal trip?

By Vivian M. Meyer

DURING a seance at my home in Mine Hill Township near Dover, N.J., on the evening of December 7, 1977, a strange warning came through. It came from a man who, more than six years after his death, was trying to protect a beloved nephew.

The persons who shared this amazing experience with me are Richard V. and Alan M., businessmen; Linda S., a professional artist; Ann M., a young grandmother who keeps the books for her husband's roofing firm; Raga M., a physicist; Jeannette A., a retired advertising woman; and an A.T.&T. employee. We have one thing in common: all of us are psychic. All seven were formerly students in psychic development classes which I teach at the West Morris Adult School in Chester, N.J.

Until after April 1977, when I held my first class, none of these persons had been able to channel his psychic ability in a constructive manner. At best some had had occasional spontaneous psychic experiences; others did not know they had psychic ability. Richard, for example, had come to class prepared to scoff. He told us later that he had started a letter to a newspaper intending "to expose such nonsense as psychic phenomena." He decided not to mail the letter until he had something specific to add to it, data he hoped to obtain in my class. The letter was never mailed; Richard became one of our most adept psychics.



Author Vivian M. Meyer teaches developing psychics how to use their powers.

By the time my first course of six

two-hour sessions ended some of my students had demonstrated such remarkable psychic ability that I suggested we form a psychic group to meet once a week in private homes. No fee was involved, I've been interested in psychic phenomena all my life and I wanted to follow through with these promising persons. From the start we had a great deal of success, especially with psychometry and spirit communication.

Thus we had been meeting for some months before that fateful December evening in my home. Alan M., who had just joined our circle and was not yet acquainted with the others, announced that his wife had asked him to see if we could get a message from her deceased father whose name was Albert O. She hoped for a personal message, of course. What came through was quite different.

I lighted the small red bulb which is our only light during seances and we arranged ourselves in a circle, each holding a hand of the individual next to him. Alan repeated his father-in-law's name. That was all we needed. The messages came rapidly.

I said, "I see bags, lots of them, and someone is adding up figures."

"He's wearing a white apron," said Rich.

Alan sounded excited when he said, "You're both right. He owned a grocery store."

"There is a message for someone named Stevie," said Ann.

"It's negative. It's 'don't do' something," Rich sounded totally assured. "Don't go into the desert! I almost shouted the words — the impression was so strong.

"Yes," cried Linda, "that's it!"

Alan looked puzzled as he said, "The message must be for my father-in-law's nephew. My wife has a cousin called Stevie."

After a few moments of silent concentration, Linda spoke first. "I see great danger." She was agitated; I felt her hand tremble in mine and wondered what she was seeing mentally. "Stevie is blond," she went on. "He's lying on the ground, badly hurt, writhing in pain. There are motorcycles around and people just standing there, doing nothing."

Alan confirmed that Stevie is blond but it was evident that he wasn't going to give us any leads. Despite his Jewish background Alan had been an agnostic before attending my class. He had difficulty accepting life after death.

Ann spoke up. "I see an air force symbol — wings."

"Wings, yes," mused Rich, "but there's a circle in the middle. That stands for some motorcycle gang, not the air force. Hell's Angels! I get the name 'Hell's Angels.'"

One impression seemed to suggest another. "I see wings, too," I said. "But to me it appears there is a bird with its wings spread."

"It is a bird," cried Jeannette. "Perhaps the bird is a symbol."

"Phoenix, the city!" Jeannette and I shouted simultaneously. Then I added, "Yes I'm sure the city of Phoenix is involved but there is something else about a bird...." My voice trailed off; I wasn't sure what else the bird could mean.

Again Jeannette agreed. "I know Phoenix is right but there is something else...."

Now Alan said, "I haven't seen Stevie or heard from him during the last six or seven years but it's possible that he lives in Phoenix or near there. The last I heard he was out that way."

Linda spoke firmly, "Stevie is about to go somewhere in a blue Volkswagen bus and it has something to do with all this. I get the impression of peyote."

We speculated about what that meant and couldn't decide. Then we seemed to enter another phase. While some of us leaned forward as if hoping to "hear" something, others relaxed, heads back, appearing to be half entranced.

Then another mental image came to me. "There's a little gas station," I said. "The sign of the flying red horse — it has to be a Mobil station!"

"And the roof juts out over the pumps," Jeannette exclaimed.

"I think so, too. And there are some —"

Jeannette snatched the word out of my mouth, "Motorcycles."

"A snake! I get a strong impression of a snake." I shivered. I've always been afraid of them.

"But it's a stylized one," said Linda, the artist. "It's a picture, not real. Indian jewelry!"

I agreed; I was sure of it — but Alan had no idea whether Stevie could possibly be involved with Indian jewelry.

"Who's Artie?" It was Ann speaking.

"Another of my Uncle Albert's nephews!" Alan shook his head in amazement. "The odd thing about this is that they are always called Stevie and Artie, never Steven and Arthur nor even Steve and Art."

"Their uncle says Stevie and Artie aren't the least bit alike," Rich said, stretching his long legs.

Ann's next words tumbled out. "Their uncle wishes Stevie were more like Artie."

Alan chuckled. "He would. Artie is a conservative like his Uncle Al. Stevie is a rebel."

We all joined in the laughter.

"Someone near them has a bad back," said Jeannette.

"Yes, Stevie's father," Alan said.

We'll all have bad backs if we don't get out of these chairs soon," I said, trying to inject a bit of levity into the situation. Some of us were sitting on hard folding chairs and over an hour and a quarter had passed.

Suddenly, as if to make us take the seance more seriously, something like an electric shock leaped through the room. Our interest was aroused anew. There must be more to come.

I suddenly became certain of a time span — although a measurement of time is one of the most difficult of all psychic messages to pick up. Nevertheless, I said, "There are 48 hours left! Alan, you must get the message to Stevie. He must not go into the desert!"

Alan promised to telephone as soon as he could find out where Stevie was living. The moment he made the promise our psychic energy was turned off as abruptly as if someone had pulled an electric switch.

While we had refreshments, Alan carefully jotted down what we had said and made sketches of some of our impressions. When we parted company later Alan promised to call me as soon as he had talked to Stevie.

* * *

CONTACTING Stevie was not as easy as Alan had hoped. He learned from relatives that Stevie was living in

Alburquerque, N. Mex., but his telephone number was unlisted. Alan's next call awoke his mother-in-law, Albert O.'s widow, in Hollis, N.Y. When she asked why he wanted Stevie's number in the middle of the night, he couldn't bring himself to tell her. He just said he had to talk to Stevie. She gave him a number which he called immediately. There was no answer. He tried all the next day — Thursday, December 8 — and got no answer until evening, when he learned the number was not Stevie's.

Bracing himself, Alan phoned his mother-in-law again, this time to ask for Stevie's parents' telephone number. His call to them went unanswered.

Nervously, Alan phoned his mother-in-law a third time. What was Stevie's brother Artie's number? Alan was beginning to feel foolish — but the patient woman merely sighed and looked up the phone number. From Artie Alan obtained the correct Alburquerque number for Stevie and the first call went through!

Stevie was surprised to hear Alan's voice. It had been a long time. . . . When the amenities were over Alan got to the point. "Listen, Stevie, last night I was in a seance with a group of mediums and a message came from your Uncle Al. It is: 'Don't go into the desert.'"

"Holy cow!" yelled Stevie. "We were about to leave tomorrow!"

"In a blue Volkswagen van?"

"How did you know that?"

The message from your Uncle Al. You see, these psychics — "

"Yeah? What else did they say?"

(Alan was tape-recording this conversation to play back for us later.)

Alan relayed to Stevie all of the messages we had received and Stevie verified one item after another. He and his wife had planned to take several thousand dollars worth of Indian jewelry to a sale in Phoenix. The jewelry was made by the Piute tribe but Stevie pronounced it "peyote." (Chalk one up for Linda on that pronunciation.) They would have been in the desert 48 hours after I received the impression of the time factor. They were to meet another couple whose van had a large bird painted on it. (As Jeannette and I had felt, the bird stood for Phoenix and for something else.)

They would have passed the Mobil gas station. The Hell's Angels hang out in the area through which Stevie planned to travel. The motorcyclists wear an emblem similar to the air force symbol, but there is a circle between the wings, just as Rich envisioned. Stevie confirmed that his father had been having back trouble.

All of the information we received was evidential. And as a result of Alan's phone call, Stevie and his wife did not make the trip.

As Stevie said during the taped phone call, "Alan, at Uncle Al's funeral I had the feeling that he wasn't really dead and I've often felt that he was — sort of protecting me."

And the small group of persons who met at my home more than 2000 miles away from Stevie think he's right.



by Harold Helfer

STRANGE TO SAY

On a downtown street corner in Hagerstown, Md., Florence Sprankle found an expensive-looking bracelet. A week later when her husband returned from a business trip, he presented her with a gift. It was a pin and earring set which identically matched the bracelet she had found.

•

A new prosecuting attorney was in such a hurry to start his first day of work in Orleans County, Vermont, that he landed in the clutches of the law. He explained that he was on his way to court for his first case, but state troopers gave Vincent Illuzzi a ticket anyway for going 69 miles an hour in a 50 mph zone.

•

Three years ago Tkela Aane of Larkollen, Norway, lost her gold ring in the Oslo fjord. Recently her grandson Robert Johansen was fishing in a fjord near her home and pulled in a codfish. When he cut the fish open to prepare it for dinner, he saw a shiny object in the cod's belly. It was his grandmother's ring.

•

John Prigg heard voices in the living room of his Scottsdale, Ariz., home after he had gone to bed. A quick check revealed his TV set blaring and his dog JoJo soundly snoring in an armchair. Prigg concluded that his wife had forgotten to turn off the set and went back to bed. Minutes later the set came on again and Prigg, puzzled, got up again to turn it off. He had scarcely returned to bed when once more the set was on. He knew it couldn't be his wife doing it and he didn't believe in ghosts. He turned off the set and sat down to watch. Within moments he discovered that his dog's snoring hit exactly the right pitch to trigger the TV's remote-control unit.

•

The United States Postal Service in Houston, Tex., about to install a new postmaster, invited reporters in nearby League City to attend the ceremony. They didn't show up because they didn't get the invitations. The envelopes carried the wrong Zip Code and arrived three days too late.

•

Through a newspaper ad, Dick Beckman of Hettinger, N. Dak., learned of a man who was driving to Olympia, Wash. When he asked the man to deliver a minibike there, Beckman discovered that the man was going to visit friends in the same apartment building in which Beckman's brother lived.

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BOOKS

NEWS & REVIEWS

by Jerome Clark



UFO JUNK COLLECTOR

ALTHOUGH James E. Oberg's *UFOs and Outer Space Mysteries* (The Donning Company/Publishers, Norfolk, Va., 1981, 200 pages, $6.95, paperback) bears the subtitle "A Sympathetic Skeptic's Report," that is precisely what this book is not. In it Oberg shows himself to be of the Philip J. Klass school, an unsympathetic debunker. The one difference between Oberg and his mentor, however, is that Klass understands that in the UFO controversy the best evidence, not the worst, is at issue.

Oberg seems little more than a devoted —and humorless — junk collector. He reads the *National Enquirer* and scrutinizes the writings of obscure crackpots and hacks, magically transforming ridiculous drivel into "UFO evidence" which he proceeds, with predictable ease, to demolish.

Oberg, an active figure on the UFO scene, is well aware that wild stories about extraterrestrial bases on the moon and Venusian rapists play no part in the real case for the UFO but in his book he elects not to acknowledge that fact. He even professes to believe such yarns pose a threat to human welfare. Young people who foolishly fall for stories about ancient astronauts and a hollow moon "can and will be intellectually scarred for life with the bitter disillusionment that comes with learning that somebody you trusted, or a book in which you thought you had glimpsed the truth, was brazenly lying to you." Oberg does not speculate about the number of people who have been "intellectually scarred for life" after learning that persons they trusted, for example their parents, were "brazenly lying" about the existence of the Easter Bunny.

But it gets worse. The space-age hoaxers are "all too reminiscent of the bizarre irrational and antiscience cults which preceded the fall of democratic Germany in the 1930's. Such irrationality and nonrationality must not be tolerated, humored, or laughed at." Those of us who reside in a world menaced by nuclear weapons, totalitarian governments, racism, poverty, pollution and crime can only marvel at someone whose definition of a social threat is a flying saucer hoax in a tabloid newspaper.

Is it possible Oberg is unaware that fantastic stories have *always* circulated in all human societies? Folklorists collect, catalog and analyze such tales which, far from threatening the fabric of civilization, may in fact serve a positive social function. They entertain people and give them a brief respite from the burdens of the world. They are no more a threat to science than pulp novels are a threat to literature.

If the crackpots and sensation-mongers pose a threat to serious ufology, it is because debunkers like Oberg use them to persuade the ufologically illiterate — such as the guileless souls who will write the wildly uncritical reviews of this book in the mass media and in the science journals — that ufologists are credulous fools possessed of a rabid need to believe and an irrational hostility to the reasonable arguments of those persons, Oberg among them, who euphemistically call themselves "skeptics."

In reality a skeptic is someone who takes a conservative but open-minded view of things, doubting but not dogmatically denying. (An excellent skeptical book on UFOs is Daniel Cohen's *The Great Airship Mystery*, reviewed in February 1982 FATE.) A de-

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bunker, considerably more sure of himself, is able to assume implicitly that those who hold views different from his most likely do so because (as Oberg says of "UFO buffs") they are on "ego trips" and dwell "in a world of fantasy."

Oberg's sole claim to the adjective "sympathetic" is that he is willing to concede, if only in passing, "Some ufologists have resolutely set off in the direction of scientific standards," and at one point he is kind enough to call me "highly principled" (thanks, Jim), but except for these rare and brief asides, the personalities, issues, methods and conclusions of serious UFO research are as hard to come by as an honest man in a den of thieves.

Far from being a "skeptic," Oberg takes a position that is extreme even for a debunker. He tells us early on, "The accusation (and such it is) that our present understanding of the universe cannot account for certain data must be established without a shadow of a doubt." Can he actually be saying it is merely an "accusation" by irrationalists that science has not accounted for every single phenomenon in the universe? Presumably not, but clearly the (hardly radical) idea that science may not know everything, even some important things, makes him *very* uncomfortable, and the effrontery of ufologists who argue that science has not dealt responsibly with UFO data infuriates him.

Oberg wants us to believe that ufologists are unhappy because scientists "try to apply the same rigorous standards to UFO reports that they have demanded of their own work over the years." Precisely the opposite is true. Ufologists have complained *not* because scientists have applied "rigorous standards" to UFO study but because they *haven't*. Where UFOs are concerned, scientists frequently have not acted like scientists.

Instead we have watched prominent astronomer Donald Menzel manipulate data, twist facts and ignore inconvenient details in order to arrive at predetermined prosaic "solutions" to UFO reports. Ufologist Brad Sparks has shown how Menzel altered the details of *his own sighting* so that he could "explain" it. Even the UFO-phobes of Project Blue Book were much amused at Menzel's inability even to properly identify known IFOs.

No one argues that physicist Edward

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Condon approached the UFO question with anything remotely resembling scientific objectivity. Nor have debunkers tried to persuade us that the Carl Sagans and the Isaac Asimovs, their hostile anti-UFO stances notwithstanding, have contributed anything of scientific interest to the controversy.

Oberg goes on, "Ufologists posturing as aggrieved victims . . . see skeptics [sic] as 'prosecutors' who, by being required to *disprove* UFO data, must establish the sufficiency of today's science in the face of UFO reports." In fact ufologists' principal objection to the debunkers has nothing to do with the "sufficiency of today's science." It has to do with the insufficiency of the debunkers' arguments, many of which are dishonest and incompetent and whose shortcomings have been richly documented in the serious literature. (See the bibliography appended to my article "Phil Klass vs. the 'UFO Promoters,'" February 1981 FATE.)

A "key element of a true scientific theory," Oberg writes, "is its ability to be disproved, or its 'falsifiability'. . . . Innumerable speculations have been voiced, published, and argued over [by ufologists]. None . . . have ever deserved the name 'theory' since none of them has ever been formulated so as to be disprovable."

Oberg first used this argument in his famous paper "The Failure of the 'Science' of Ufology" which won the Cutty Sark Prize and which was published in *New Scientist*. It was easily refuted by Ron Westrum, a sociologist of science well-versed in UFO matters. Westrum wrote in *Frontiers of Science* (November-December 1980), "To demonstrate the falsity of his contention one has only to open *The UFO Handbook* (1979) written by Allan Hendry of the Center for UFO Studies. Here one finds careful critical examinations of data, hypotheses tested — sometimes verified and sometimes proven wrong — and theories scrutinized. Can it be that Mr. Oberg knows so little about ufology that he has never heard of such eminently falsifiable hypotheses as 'orthoteny,' the 'Wednesday phenomenon,' the 'law of the times' or the 'inverse population density' hypothesis?"

Oberg presumably read Westum's remarks but he does not address them in his book. Oberg never responds to his critics, as a matter of fact, although he continually accuses

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ufologists of ignoring *their* critics. Chapter Six, on "The Sirius Mystery," is a word-for-word reprint of an article Oberg wrote for the November 1978 issue of FATE. The unsuspecting reader is nowhere informed that Robert Temple, who proposed the hypothesis Oberg is criticizing, published a detailed refutation which cast serious doubt on several of Oberg's key arguments ("In Defense of *The Sirius Mystery*," October 1980 FATE).

In his one small effort to address serious evidence Oberg lists precisely six cases in one-paragraph summaries. In most instances he merely echoes Klass' purported solutions, ignoring as usual the detailed refutations in the literature. When he mentions the famous 1976 Iranian case, he claims ufologists consider it significant and evidential only because "it never could be investigated properly, and hence is immune from being solved." Naturally he does not document this accusation and neglects to tell us (1) even the United States government found the episode puzzling and (2) the case for UFOs, as Oberg is well aware, consists primarily of cases that can be and have been investigated properly and that so far have resisted solution.

"I do not want to dwell on the regrettable fact that the UFO field has attracted more than its fair share of cranks and cultists," Oberg writes in what is surely the most hilariously hypocritical sentence in the entire book, "since this should not be a criterion for judging the authenticity of ufology itself." Of course Oberg "dwells on" the subject most of the book and employs it as his principal "criterion" for judging ufology. He goes on, "Other fields . . . attract cranks and cultists too, but I must say that most of them seem to police themselves somewhat more efficiently."

That's an interesting observation. Unlike other of Oberg's assertions this one is open to empirical examination.

First, however, it might be instructive to consider the experience of a friend of mine, Don Schmitt, who some time ago asked Oberg and his debunker-colleagues Philip Klass and Robert Sheaffer if they could supply him with instances of internal criticism in the anti-UFO literature — i.e., writings in which debunkers criticized weaknesses in other debunkers' work. In their replies the three, expressing varying degrees

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of confusion about the question (apparently the idea that they might subject their own work to skeptical scrutiny had never occurred to them), were unable to cite any significant amount of internal criticism although they assured Schmitt that such criticism is virtually nonexistent in the pro-UFO literature. In any case, the debunkers said, they were much too busy battling the irrational hordes to concern themselves with such matters.

By way of contrast, proponents, whatever their shortcomings, have produced a not-inconsiderable body of internal criticism. In fact the best UFO debunking consistently has been done by UFO proponents, as FATE readers are aware (some recent examples: George W. Earley's "Crashed Saucers and Pickled Aliens," March and April 1981 FATE; Hilary Evans' "Tales From the 'Terror Triangle,'" October 1981; Allan Hendry's "UFO Road Map," February 1982, as well as critical reviews of UFO books published regularly in this department). The UFO journals often feature critical articles and reviews. The single most devastating critique of the UFO evidence and of the way ufologists have approached it, Hendry's *UFO Handbook*, was written by a close associate of J. Allen Hynek.

Although debunkers predicted ufologists would shun *Handbook*, instead ufologists praised it effusively, showing that they are receptive to even the harshest criticism — so long as it is *reasonable* criticism. One can argue (as I have) that there ought to be *more* internal criticism but the fact remains that such criticism does exist among ufologists —and does not exist among debunkers.

Over the years Oberg has made much of the acceptance by some ufologists of "astronaut sightings" which Oberg subsequently determined to be bogus. This is a valid criticism although these reports hardly loomed as large in the serious case for UFOs as Oberg would have the unsuspecting think. Nor does Oberg (at least in his book) let us know that serious ufologists have not only accepted his negative conclusions but praised his investigative work. Instead he cites the usual cranks and hacks who continue to publicize the stories as if such marginal personalities were expressing views widely held in mainstream ufology.

A telling example of Oberg's determination to make UFO proponents look stupid at

any cost is in his treatment of an article published in FATE's November 1980 issue. In "Anatomy of a UFO Hoax" Karl T. Pflock recounted a wild contactee story concocted by a budding young science-fiction writer, Tom Monteleone, who succeeded in fooling a prominent UFO writer and several other saucer enthusiasts. In his conclusion Pflock explicitly stated that he had written the exposé to warn UFO buffs "to read accounts of purported strange encounters with a large saltshaker at hand."

But Oberg has Pflock saying quite something else. He takes one statement out of context — an utterly noncontroversial passing observation that it's not a good idea to perpetrate hoaxes — and cites it as evidence that Pflock was blaming Monteleone "for all the confusion . . . . This ironic complaint appeared to absolve the over-gullible investigators of any responsibility for careless and credulous acceptance of Monteleone's fabrications. FATE magazine seemed to be saying that it wasn't their fault that they were hoaxed."

Pflock calls this "an incredible distortion of my views. . . . It should be obvious to anyone who read [it]. . . that my article was devoted to demonstrating just how uncritical and credulous the 'investigators' involved in Tom's case were. . . . I do not 'blame' Tom 'for all the confusion.'"

UFOs and Outer Space Mysteries is so densely packed with dubious allegations and questionable conclusions that it would take a review twice the length of this one to address them even briefly. But let's end with two representative examples:

"We've learned," Oberg says, "that old cases are not particularly useful as sources of investigation. After 20 or 30 years people's memories are not what they were. Even a few days passing can hopelessly scramble crucial data in human memory banks. The things people remember are no longer accurate."

But that's only if people are remembering things that have *pro*-UFO implications. If they're remembering *negative* data, then their memories are clear and accurate literally decades after the event in question. So Oberg has no trouble endorsing my exposé (in February 1977 FATE) of the famous UFO "calfnapping" of 1897 — based solely on testimony recorded 46 and 79 years after the fact!

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Remember Oberg's complaint about unfalsifiable UFO hypotheses? Then consider his remarks on close-encounter claimants: "The witnesses seem to be sincere and deeply moved by their accounts, yet time and again psychologists have pointed out that such behavior is entirely consistent — indeed, is often a characteristic — with fantasy and 'tall-tale-telling.'" Of course psychologists (not to mention UFO debunkers) have also pointed out that the behavior of claimants who appear to be insincere and unmoved by their accounts is entirely consistent with, even characteristic of, fantasy and "tall-tale-telling."

So the hypothesis that witnesses are lying is confirmed (1) when they act as if they believe what they are saying and (2) when they act as if they don't believe what they are saying. Debunkers, it appears, are permitted the luxury of making unfalsifiable hypotheses.

Throughout this book, as in all the UFO-debunking literature to date, UFO proponents are held to one standard, their critics to another. A pro-UFO book as egregiously awful as this anti-UFO book would be dismissed as a waste of money, time and paper. But *UFOs and Outer Space Mysteries* serves one useful purpose: it shows us the lengths to which an emotional partisan will go when mere facts and mere logic are not sufficient to support his argument. Both believers and disbelievers should take heed.

OTHER REVIEWS

RECOLLECTIONS OF DEATH by Michael B. Sabom, Harper & Row, New York, N.Y., 1982, 224 pages, $13.50.

Georgia cardiologist and surgeon Michael Sabom is a leading medical investigator of near-death experiences (NDEs). After reading Raymond Moody's studies of patients who seemingly died but then revived, Dr. Sabom decided that Moody's accounts of leaving the physical body and entering a heavenly light must be the products of wishful thinking, hallucinations or fantasy. He began his own investigation intending to demonstrate that Moody was in error. After examining 116 cases he did a complete about-face and now accepts the experiences as valid and real although he withholds any conclusions about survival.

Recollections of Death is a detailed study of his own 116 cases, a restriction that is both a strength and a weakness. He found that some patients' NDEs resemble a simple out-of-body experience in which the percipient views his physical body and the attempts to revive it. Sabom compares these patients' reports with the medical records and concludes that the reports appear to be accurate observations, not simple fantasies.

Other patients describe the experience of passing through darkness into a celestial light and encountering spiritual beings. Still others combine both types in a single experience. Various indices show breakdowns of details of the experiences, case by case, and correlations with the patients' age, education and religion. None of these latter demographic details seem to have any bearing on the patients' experiences but this is impossible to prove in the larger collections of Crookall and others where such personal information is largely lacking.

Sabom relates how the NDE has changed the patients' attitudes toward death and their own illness. A long chapter reviews all the alternate explanations, physical and psychiatric, for the NDE. Sabom concludes that none can account for all the details reported, except for the straightforward interpretation given by the patients themselves, that they in fact "died" and came back to life. He points out that eventually the great neurologist Dr. Wilder Penfield concluded that the mind is separated from the brain and such a dualist position is scientifically respectable even if unpopular among scientists.

But even as I was applauding Sabom's attention to detail, I was frustrated that he had chosen to limit his analysis to his own 116 cases. With hundreds of such NDE cases published by Crookall, Osis, Barrett, Moody,

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Ring and numerous others (including at least one case in virtually every issue of FATE), enough accounts exist to clarify points that are unclear from his more limited collection.

Perhaps someday we can persuade Sabom to write an overview of the entire field of NDE research (or perhaps we can persuade Kenneth Ring or Ian Stevenson if Sabom isn't interested). Within that field *Recollections of Death* is a solid contribution, suitable for a medical school textbook but easily understood by the lay reader. You'll find it hard to put down. — *David Techter.*

THE AMITYVILLE HORROR II by John G. Jones, based on the story by George and Kathleen Lutz, Warner Books, New York, N.Y., 1981, 396 pages, $3.50, paperback.

Once a hoax is exposed, it is usually forgotten. If a hoax is remembered at all, it is as an object lesson for future generations of would-be believers.

At this point there can be no doubt that *The Amityville Horror* was a hoax from start to finish. Definitive exposés of the book were published in the May 1978 issue of FATE and the March 1978 issue of *Saga.* Further damning information came to light in the March 14, 1978, issue of the *Los Angeles Times* in which an interviewer forced *Horror*'s author Jay Anson to admit that he fictionalized the claims of George and Kathleen Lutz who owned the supposedly haunted house. There were even lawsuits over just who came up

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with the original plot.

Now the Lutzes are back. This time they have joined forces with a new writer, John G. Jones, who tells how the "horror" followed the couple after they fled their New York home. *Amityville Horror II* is full of the same wild, undocumented stories that made the original a huge best-seller. This book is at least better written than Anson's but that isn't saying much. Anyone familiar with the literature on genuine hauntings will see this book for what it is.

It is nonetheless disheartening that a story that has been so thoroughly discredited should once again be foisted on readers. The publication of this book says much about the contempt hoaxers have for the public. It is doubly appalling that a reputable publisher, no doubt aware of the dubious legitimacy of *The Amityville Horror*, should have issued a sequel. The appearance of *The Amityville Horror II* marks a new low in publishing ethics. — *D. Scott Rogo.*

SOUL TRAVEL AND THE CHRISTIAN EXPERIENCE by Frank and Linda Miller, Epiphany Research Press, 25636 E. 27th St., San Bernardino, Calif. 92404, 1981, 153 pages, $10.00, paperback.

Soul Travel and the Christian Experience will be worthwhile principally for the Christian who may have had or may be having out-of-body experiences but who has no one to explain to him what is happening. Frank Miller, a pastor, and his wife Linda, a schoolteacher, attempt to integrate the OBE concept into Christian thinking.

They examine the OBE phenomenon from historical, religious and philosophical perspectives. They discuss ways to induce an

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OBE, citing Christian sacramental elements such as repentance, anointing, baptism, praising and fasting as springboards to soul travel. The Millers treat these matters in a psychologically sophisticated manner. The techniques they suggest certainly can be effective in producing altered states of consciousness. Such states, according to the limited laboratory research on the OBE, can trigger these kinds of psychic experiences. The authors also mention secular-based OBE-producing techniques.

One especially interesting chapter details personal case histories and follows these with the authors' comments. The Millers use these incidents to illustrate the variety of experiences that can occur while one is soul-traveling.

Knowledgeable readers will be disturbed to note, however, that the only two OBE books cited as references are popularly-oriented autobiographical works. One of these books is viewed with suspicion by serious OBE researchers. Moreover, the author is given a Ph.D. which he does not in fact possess. It would have been helpful if the Millers had included a fuller bibliography for the reader who wishes to delve further into the OBE literature. — *Philip Paul.*

THE NEW EVOLUTIONARY TIMETABLE by Steven M. Stanley, Basic Books, New York, N.Y., 1981, 222 pages, $16.95.

The recent resurgence of conflict between creationists and evolutionists has been much in the news, which makes the appearance of this book most timely. It will, however, give creationists neither aid nor comfort.

Steven Stanley is professor of paleobiology at Johns Hopkins University and a member of the Society for the Study of Evolution. In *The New Evolutionary Timetable* he examines the evidence that favors a change in our traditional view of the tempo of evolution. Darwin was a gradualist who believed species underwent small changes over a long span of time (tens of millennia) thereby moving slowly up the evolutionary ladder from primitive forms to more sophisticated ones.

Stanley and others are "punctualists" who claim "that most evolution takes place rapidly, when species come into being by the evolutionary divergence of small popula-

tions from parent species. After their origins, most species undergo little evolution before becoming extinct."

Creationists cite the debate over these differing views as "proof" that evolution per se is under question by scientists. As Stanley points out, their view not only is wrong but demonstrates a clear misunderstanding of the way science works.

Stanley points to the tremendous advances the study of the fossil record has made in recent years. "Even 15 years ago," he writes, "it would have been difficult to fashion published fossil data into a picture of chronospecies longevity. Also lacking was evidence that distinctive species can actually form from small populations," but such information is now available. Darwin, in Stanley's view, remained a gradualist only because "facts were not available" for him to have formulated the punctualist theory.

And what of man, the central figure in the creation-evolution debate? Stanley has some interesting views not only on how *Homo sapiens* came to be but on what may happen next: "I would venture a prediction. Humans will perhaps evolve significantly in a biological sense only if they escape this planet for parts unknown. . . . Small, inbreeding populations may someday colonize new worlds." But if nuclear war hits first, he says, "a new species of the human family" may evolve from the racial remnants of such a war.

You'll have to work a bit to follow Stanley's presentation, particularly if you've been out of school for a few years, but the knowledge gained is worth the effort. — *George W. Earley.*

RESEARCH IN PARAPSYCHOLOGY 1980 edited by William G. Roll and John Beloff with John McAllister, The Scarecrow Press, Metuchen, N.J., 1981, 167 pages, $12.00.

Research in Parapsychology 1980 contains summaries of all the papers, research briefs, round-table discussions and symposia at the 1980 convention of the Parapsychological Association held in Reykjavik, Iceland. The PA convenes in Europe once every four years instead of in the United States. This gives European researchers, who might otherwise not be able to attend, a better chance to present their research to their

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colleagues in person.

Perhaps the most unusual aspect of the 1980 convention was its only formal symposium, which was devoted to the subject of apparitions. The contributions, although mostly pedagogical, suggest that parapsychologists are questioning the idea that apparitions can be explained as "telepathic hallucinations." There was renewed interest in the notion that at least some apparitions might be self-aware and independent entities.

Of the three round-table discussions the most interesting was on the subject of whether or not psychic ability is widespread. Ever since J.B. Rhine's pioneering work at Duke University, it has been generally assumed that ESP is a vestigial ability most of us possess. This assumption is now being questioned in some research circles although there doesn't appear to be much evidence to the contrary — except, of course, that so many ESP tests using unselected (and thus nonpsychic) subjects don't work.

Among other trends in evidence were continuing interest in altered states studies and ESP, personality correlates to strong ESP performance, and the issue of whether or not PK, like ESP, can function over long distances. One paper reported that a group of subjects was able to affect the growth rate of a fungus culture several miles away.

The 1980 presidential address was delivered by Ian Stevenson of the University of Virginia. Dr. Stevenson, best known for his research on cases of apparent reincarnation, addressed the problem "Can We Describe the Mind?" in what proved to be a rather speculative and routine presentation. On the other hand the after-dinner address by historian Brian Inglis was utterly delightful. Speaking on the topic "Power Corrupts: Skepticism Corrodes," Dr. Inglis maintained that skepticism has not always been a constructive force in parapsychology. Fear of skepticism, he argued, has kept parapsychologists from being innovative in their research and daring in their concepts and has made them rigidly conservative. — *D. Scott Rogo.*



REPORT FROM THE READERS

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.

COMETH THE ICEBABY?

I am beginning to notice a trend among Fortean writers: an attempt to out-debunk the Klasses, Kurtzes, Cohens, Obergs and others. Charles Fort was a great skeptic but fairness, an obsessive demand for documentation and a wonderful sense of humor were major ingredients of his personality. Let us not forget those elements in our rush to prove that what appears to be one way may in fact be another.

I ask FATE editors to examine closely a recent example of their own overzealous "Klassism." In the March 1982 issue Jerome Clark presents "The Iceman Goeth" and supposedly demonstrates the alleged unknown primate entombed in ice and exhibited by Frank Hansen is a hoax. Even though Ivan T. Sanderson and Dr. Bernard Heuvelmans found some convincing evidence to indicate the carcass was real Clark reveals the apparently startling testimony unearthed in 1981 by Rhode Island reporter C. Eugene Emery that the "Iceman" was created by one Howard Ball, late of Hollywood.

What we have here is a grand example of cultural nearsightedness and shortsighted investigative reporting on Clark's part. Writing in 1969, Heuvelmans gave specific details of Howard Ball's involvement in the construction of a model fashioned after the original "Iceman." The *Libraire Plon* published Heuvelmans and Dr. B. F. Porchnev's book, *L'Homme de Neanderthal Est Toujours Vivant*, in France in 1974. In Chapter 19 Heuvelmans dissects Hansen's yarns and on page 293 mentions by name the Hollywood characters (Bud Westmore, Howard Ball, John Chambers, Betty Corral) involved in making the fabrication which was patterned on the original unknown anthropoid corpse.

It is unfortunate that reporter Emery and FATE's associate editor Clark did not go back to the only complete book written on the "Iceman" to double-check their "discovery." They reported only on what has been said and written in English — but the primary investigator, Bernard Heuvelmans, is Belgian.

We can only speculate about why Howard Ball's widow has decided to say the things she is reported to have said about the model her husband made almost a decade and a half ago. But why has Clark decided her story is the one to believe? The "Iceman" story is full of false leads and dead ends. Heuvelmans' levelheaded look at the various points and counterpoints in the case should be read by anyone seriously interested in the "Iceman" saga.

FATE must beware. Like CSICOP's "sTARBABY" the Icebaby cometh. — *Loren Coleman, Cambridge, Mass.*

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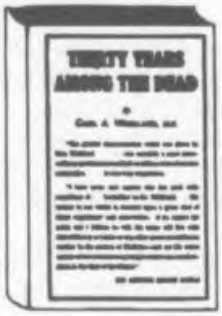
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I'm glad FATE keeps it clean! — *K.A.B., Seattle, Wash.*

UNDELIVERABLE AS ADDRESSED

I have responded to two readers' letters in the past couple of months and have had both letters returned "undeliverable as addressed."

If Steven Thai of Brainerd, Minn., whose request was published in the March 1982 issue, and Dolly Ghosh of Newark, Del., whose letter appeared in the May 1982 issue, will write to me I will send them the letters which were returned by the post office. I intend to be at the following address for the rest of my natural life. — *Roy J. Krusberg, R.F.D. 1, Box 229, Winder, Ga. 30680.*

GETTING TOGETHER

A story in "True Mystic Experiences" (May 1982 FATE) struck a nostalgic chord. It was titled "Egyptian Sand Reader" and written by Paul M. Vest whom I last saw in my parents' home in South Pasadena, Calif., when I was very young.

I immediately telephoned my Aunt Minta who lives in Wofford Heights, Calif., and read the story to her. She expressed the desire to get in touch with Paul Vest because he and his father both were quite close to my family years ago.

The "Charlot" he refers to, who was killed by a truck, was my dear cousin. She had been named for my mother Charlotte Jones. "Charlot" is a misspelling. — *Graydon Wayne, Sun Valley, Calif.*

FORESEEING THE UNTHINKABLE

Before America's worst commerical nuclear reactor accident at Three Mile Island in 1979, dozens of precognitive experiences accurately forewarned of that "impossible" catastrophe. (See "The Psychic Side of Three Mile Island," April 1980 FATE.) An earlier generation reported a score of precognitions which presaged the equally unthinkable demise of the "unsinkable" *Titanic*. While science cannot yet explain how and why precognition functions, it is historical fact that human consciousness can transcend time and space and see into the future.

In the event of a major disaster, precognition seems to be the only way to avert calamity and save lives — if the perceptions are sufficiently detailed or fall into a broad pattern which allows the geographical and chronological pinpointing of future events. To that end ParaScience International has established a telephone hotline to collect and assess apparent precognitive experiences. Of immediate concern is a developing pattern that echoes the paranormal perceptions that preceded the TMI accident, suggesting that another calamitous nuclear disaster may occur in the near future.

To register your precognitive experience — whether or not related to a nuclear power plant — please call the Precognition Hotline — (717) 236-0080. — *Larry E. Arnold, ParaScience International, 1025 Miller Lane, Harrisburg, Pa. 17110.*

SOUND EFFECTS

Geophysicists meeting in Oakland, Calif., on March 26, 1982, were reminded of the theme of their convention when they were jolted by an earthquake. It measured 5.4 on the Richter scale. — *Cecil Wayne, Red Bluff, Calif.*

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HOUSE OF CARDS

In "Report from the Readers" (May 1982 FATE) George Fawcett faults me for trying to "explain away" a UFO photograph which I had not "investigated" and he had, calling this "another example of CSICOP methodology in action."

The reason I rejected the photo is that it is immediately evident that the background is in sharp focus but the foreground "UFO" is not. Hence it is obviously a small model and quite close to the camera. I found out more about that photo in one minute than Fawcett did in weeks.

In the same issue in "I See by the Papers" Curtis Fuller cites the studies of the fallibility and susceptibility to manipulation of the human memory which we skeptics have been pointing out for years. When serious paranormal researchers read these studies and realize their implications, the evidence for UFO and monster sightings will be seen to be a house of cards. — *Robert Sheaffer, San Jose, Calif.*

UBOs ON THE MOON?

I read with interest David Darling's letter in the March 1982 issue of FATE concerning UBOs (Unidentified Bright Objects) on the moon. Many of these visible objects suggest artifacts and at least three books have been written theorizing that they were built by aliens: *The Moon, Outpost of the Gods* by Jean Sandy (1975), a Danikenesque attempt to link the moon as an alien base with biblical passages; *Our Mysterious Spaceship Moon* by Don Wilson (1975), which shows some artifacts on the lunar surface in support of a theory that the moon is wholly artificial; and *Somebody Else Is on the Moon* by George H. Leonard (1975), chockfull of photographs of UBOs and other surface objects which resemble man-made artifacts.

I doubt that these UBOs are intelligent artifacts. An artificial-looking structure on the moon which on closer inspection proved to be natural is the so-called Straight Wall in Mare Nubium. Even before the the astronaut exploration of the moon, careful analysis of shadow angles revealed that the "Straight Wall" is not a wall at all but a ridge nowhere steeper than seven degrees. Thus you could walk up its sides. Hence I believe that most if not all of the so-called structures

on the moon will turn out to be natural.

The trick is to accomplish that closer inspection. If such objects appeared in satellite photos of the earth, teams of geologists and archaeologists would scurry to investigate. Even purely natural causes for these geometric shapes would be a fascinating discovery in itself.

For example, a photo from Apollo 10 shows a long straight trench. Its ragged edges indicate that its origin is probably natural. Yet what natural forces are at work to produce a ruler-straight rill several miles in length? Who knows? Someone may have reached the moon ahead of us!

I am the president of the Pennsylvania Selenological Society, a group of people interested in the mysteries of the moon and in further exploration of our planetary companion. We welcome correspondence from FATE readers. — *Francis G. Graham, Pennsylvania Selenological Society, 417 Franklin St., East Pittsburgh, Pa. 15112.*

ANOTHER VERDICT

In his review of *Verdict on the Shroud* (April 1982 FATE) Joe Nickell's skepticism is not to be confused with objectivity.

Authors Stevenson and Habermans were justified in dismissing Nickell's rubbing technique because the resulting image, although three-dimensional, is not lifelike as is the image on the shroud.

Nickell also misrepresents the importance of McCrone's microscopy findings. The iron oxide identified by McCrone does not prove "that the 'blood' was composed of an iron oxide tempera paint" because no tempera binder has been detected in the shroud. Another test found porphyrin (a constituent of hemoglobin), showing that the "blood" is



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indeed blood. Even McCrone has admitted that he cannot prove the shroud is a fake.

An article in the November 1981 issue of *Harper's* splendidly shows that if the image is a fake it was skillfully produced by an unknown process on a type of twill unknown in medieval France where the shroud first surfaced.

My verdict on Nickell's verdict on *Verdict:* guilty of distortion of evidence. — *C. Leroy Ellenberger, Landover, Md.*

STARS' DEATHS PREVENTABLE?

Can FATE confirm or disprove the published claims that various astrologers and psychics foresaw the tragic deaths of William Holden and Natalie Wood? William Holden was found dead November 16, apparently the victim of an accidental fall. Natalie Wood drowned November 29.

The tabloid *Midnight Globe* claims a now-deceased astrologer, Blanca Holmes, studied Miss Wood's chart over 20 years ago and told reporter David Ragan: "There is personal tragedy in her chart. She will not live a long life. I see a dreadful end sometime in her forties."

Another tabloid, *National Examiner,* reports that during the first two weeks of November 1981 a psychic named Maria Graciette predicted the deaths of William Holden and Natalie Wood over Spanish-language radio stations in San Francisco and San Jose, on a tape made for a Spanish-language newspaper in San Francisco and in six separate lectures in that city.

Maria Graciette claims to have believed the deaths might have been preventable. After trying unsuccessfully to contact the stars, she "went public" with her predictions in the hope that someone who heard her might be able to warn them.

Midnight Globe also claims that astrologer Carroll Righter — whom Miss Wood knew and trusted and would have heeded —drew up her chart a few days before her death and saw that she would be in terrible danger that weekend. He tried to contact her husband Robert Wagner to urge them to stay at home but they had already left for a weekend cruise. Righter meant to continue trying to reach them but could not, for he himself collapsed and had to be hospitalized, suffering from double pneumonia.

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 120)

I would like to believe these claims because the cumulative impact of all the prophecies, premonitions and thwarted warnings suggests the tragedies were not preventable but powerfully predestined. That makes their deaths more bearable, less a needless waste. — *Kathleen Kelly, Albany, N.Y.*

HAUNTINGS EN MASSE

According to what I read, ghosts and their antics are generally witnessed by only one or two people — and the ghosts they sight generally are spirits of single deceased persons.

What about disasters that take hundreds of lives — fires, floods, earthquakes, revolutions? How come no one reports mass hauntings from these many deaths? — *Debra L. Meece, Peoria, Ariz.*

A CLARIFICATION

The way FATE edited my letter on the *Mary Celeste* ("Report from the Readers," April 1982 FATE) leads readers to believe Captain Morehouse was tried in London's Old Bailey. None of the *Dei Gratia* cutthroats was ever brought to trial.

Captain Morehouse did not take the stand during the salvage trial at Gibraltar, for if he had, the next court would have been Old Bailey where cross-examination would have put his head in a noose. — *B. W. Davis, Elkhart, Ind.*

EARTHQUAKE WARNING SYSTEM

A peculiar incident occurred in October 1981. I was working in my sign shop late in the afternoon when a radio announcement caught my attention. The newscaster reported that an earthquake measuring about 4.5 on the Richter scale was felt in southern parts of Connecticut and upper Long Island, N.Y. When no reports of the quake appeared on TV or in the newspapers I called the radio station to inquire about it. The announcer was surprised. He said there had been no reports of an earthquake aired on the station.

Three months later, during the first week of January 1982, three strong quakes hit the New England states and the upper areas of Long Island. One of the quakes measured 4.9 on the Richter scale. — *Theresa M. Arlington, Buffalo, N.Y.*

THE AUTHOR REPLIES . . .

May I comment on the letters in the February 1982 issue of FATE about my article "Historian Looks at 'Past lives'"?

Why does Steve Blacik find so "offensive" the statement of a point of view differing from his own? Why does he claim that I said "a royal-blooded child never got a good spanking" when all I did was point out that one such child, Edward Tudor, in one particular decade of the 16th Century did not, a "whipping boy" having been appointed instead? Why does he doubt my memory of "the names of streets in my childhood neighborhood"? I remember them perfectly. And how does he prove the truth of his assertions as to "other selves evoked by the highest psychic techniques"? They rest on his say-so and cannot be checked by objective observers.

Why does Mary Delaplain think that 13th-Century complaints about priests who knew no Latin cast doubts on the statement that Seventh-Century Celtic churches had elaborate rituals? Six hundred years flowed between the two periods, just as 600 years separate the 13th Century and our own. One cannot argue backward from one era to another.

And Erich Stirnemann's pronouncement from Paradise (Calif.) that no intellectual (dirty word!) can judge reincarnation unless he has himself experienced "past-life regression" is the same as saying no one can make an accurate map of an area unless he has had a private showing of some exciting movie with that area for a background. — *Renée Haynes, London, England.*

TIME FOR A CHANGE

In "Report from the Readers" (April 1982 FATE) Vaughn M. Greene expressed his feel-

ings about FATE's trend toward the negative in respect to the psychic world. I agree with him completely. I feel it has gone far enough and continued too long. — *Wilma A. Hall, Levelland, Tex.*

* * *

I am a longtime reader of FATE and I strongly agree with Vaughn M. Greene. I too have noticed this negative trend and wondered about it. I believe you are getting to be anti-psychic. — *Viola Ticknor, Sandoval, Ill.*

THE RESEARCHERS

Our research project involves dreams, meditations and waking or trance visions indicating the return of Jesus Christ and other Masters to the earth plane or evidence of negative forces to prevent these events. If any FATE reader has had such an experience, please describe it in detail — and also indicate whether we may use the experience and your identity in any future publication of our results. The experience and your identity will be kept confidential if you wish. —*Virginia J. Sams, Far Horizons Metaphysical Healing Center, P.O. Box 4977, Boise, Idaho 93704.*

* * *

As a student of comparative religion I am trying to gather information on a now defunct church known as the "Process Church of the Final Judgment." It was a mystically oriented group under the direction of Robert De Grimston until it disbanded in 1974. —*Joseph C. Demers, P.O. Box 169, Spaulding, Mich 49886.*

* * *

Can a FATE reader help me obtain issues of the occult magazine *New Dimensions* published in the mid-1960's? I am also seeking MinuteScope No. 1 (How the use of skin-tight leather mask stimulates ESP) and MinuteScope No. 2 (the Witches' Cradle and how sensory restriction can develop sixth sense).

If any readers will tell me what they have, how many, their condition and price asked, I will reply to each letter. — *E. D. Thompson, 328-B Latimer Rd., North Kensington, London W10 6QN England.*

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